THE WHOLE TREATISE OF THE CASES OF CONSCIENCE.

Distinguished into three Bookes.

Taught and deliuered by M. *W. Perkins* in his Holy-day Lectures, examined by his owne *Briefes, and published for the common* good, by *T. Pickering*, Bachelour of Diuinitie.

Newly corrected, with the two Tables set before the first Booke: one, of the Heads and Number of the Questions propounded and resolued; another, *of the principall Texts of Scripture, which are* either explaned, or vindicated from corrupt interpretation.

ROM. 14. 23.

Whatsoever is not of Faith, is sinne.

LONDON,
Printed by *Iohn Legatt*, and are to be sold by *Simon Waterson*, at the signe of the Crowne in *Pauls* Church-yard. 1628.

TO THE RIGHT HONORABLE, EDWARD, LORD DENNIE, BARON of WALTHAM, &c.

RIGHT HONOVRABLE: There is no one Doctrine, reuealed in the Word of God, or dispensed by the Prophets and Apostles, of greater vse and consequence in the Life of Man, then is that, which prescribeth a Forme of relieuing and rectifying the Conscience.

The benefit which from hence issueth vnto the Church of God, is vnspeakeable.

For first, it seruetb to discouer the Cure of the dangerousest Sore that can be, the *Wound of the Spirit*: Which, how great a Crosse it is, the Wise-man reporteth out of true experience, when hee sayth, *That the spirit of a man will sustaine his infirmitie; but a wounded spirit, who can beare it?* And his meaning is, that no outward griefe can fall into the nature of Man, which will not be with patience endured, to the vtmost, so long as the minde is not troubled or dismayed. But when once the spirit is touched, and the heart (which being well apayed, is the very fountaine of peace to the whole Man) smitten with feare of the wrath of God, for sinne; the griefe is so great, the burthen so intolerable, that it will not by any outward meanes be eased or asswaged. Prou. 18. 14.

¶ 3 Secondly,

Secondly, it giueth for all particular Cases, speciall and sound direction, whether man be to talke with God, in the immediate performance of the duties of his seruice; or to conuerse with man, according to the stare and condition of his life, in the Family, Church, or Common-wealth. The want of which direction, of what force it is to turne the actions of men, which are good in themselues, to sinnes, in regard of the agents, S. *Paul* affirmeth in that generall Conclusion, *Whatsoeuer is not of Faith, is sinne.* Wherein he would teach vs; that whatsoeuer is done or vndertaken by men in this life; whether it concerne the knowledge and worship of God, or any particular dutie to be performed by vertue of their Callings, for the common good, whereof they haue not sufficient warrant and assurance in Conscience, grounded vpon the Word, that it is to be done, or not to be done; to them it is a sinne.

Rom.14.23.

Thirdly, it is of all other Doctrine (being rightly vsed) the most comfortable. For it is not founded in the opinions, and variable conceits of men; neither doth it consist of Conclusions and Positions, which are onely probable and coniecturall: (for the Conscience of the doubting or distressed partie can not be established and rectified by them) but it resteth vpon most sufficient and certaine Grounds, collected and drawne out of the very Word of God; which, as *it is liuely in operation, pierceing the heart, and discerning the thoughts and ententes thereof,* so is it alone auaileable and effectuall to pacifie the minde, and to giue full satisfaction to the Conscience.

Heb.4.12.

And as the benefit is great; so the want of this doctrine, together with the true manner of applying the same, is, and hath beene the cause of many and great inconueniences. For euen of those that feare God, and haue receiued to believe, there be many, who in the time of their distresses, when they haue considered the weight and desert of their sinnes, and withall apprehended the wrath of God, due vnto them; haue beene brought vnto hard exigents, mourning, and wayling, and crying out, as if God had forsaken them, vntill they haue beene relieued by the Spirit of Christ, in the meditation of the Word, and promise of God. But those especially, who haue not been instructed in the knowledge of the Truth, nor acquainted with the course of Gods dealing with his distressed children, by reason

Psal.6.6. and 22.1,2. Psal.119.v.49, 50.

reason of ignorance and blindnes in matters of Religion and pietie; when the Lord hath let loose the cord of their Consciences, and set before their eyes, both the number of their sins committed, and the iust anger of God purchased thereby, what haue they done? surely, despairing of the mercy of God, and their owne saluation, they haue either growne to phrensie and madnes, or else sorted vnto themselues fearefull ends, some by hanging, some by drowning, others by embruing their hands in their owne blood. And if not in regard of griefe and trouble of minde; yet for want of better resolution in particular cases; within the compasse of their generall or personall callings (though otherwise, men indued with some measure of knowledge and obedience) they haue either abused, or else quite relinquished and forsaken their callings, and thereby become scandalous, and offensiue to others.

Now then, as by these and sundry other instances of proofe, the matter it selfe appeares to be of great weight and importance: so it is most meete, that the best and fittest course should be taken, in the teaching and inforcing of the same. In which regard we haue iust cause to challenge the Popish Church; who in their Case-writings haue erred, both in the substance and circumstances of this doctrine, as shall appeare in the sequele.

First, because the duty of releeuing the Conscience, is by them commended to the sacrificing Priest: which, though according to their owne Canons (a) he would be a man of knowledge, and free from imputation of wickednes; yet oftentimes it falls out that he is either vnlearned, or else wicked and lewd of conuersation, and consequently vnfit for such a purpose.

Secondly, they teach that their Priests appointed to be comforters and releeuers of the distressed, are made by Christ himselfe (b) *Iudges of the Cases of Conscience*, having in their owne hands a *iudiciary power* and authority, *truely* & *properly* to bind or to loose, to remitte or to retaine sinnes, to open or to shut the kingdome of heauen: Whereas the Scripture vttereth a contrary voice, that Christ onely hath the keyes of *Dauid*, which *properly* and *truely* openeth, and no man can shutte, and *properly* and *truely* shutteth, and no man can open. And the Ministers of God are not called to bee *absolute Iudges* of the Conscience, but onely Messengers and *Embassadours of reconciliation*;

a Decret. de pœnit. dist. 6. c. 1. Capean spiritualis iudex, vt sicut non omnis sit crimen peccatum, ita non careat munere scientiæ.

b Iudices in causis pœnitentium. Bell. de pœn. lib. 3. c. 2. Concil. Trid. Sess. 14. Can. 6. Prolog. in Summ. Antonin. Archiepisc. Florentini. Mark. 2. 10. Reu. 3. 8. 2. Cor. 5. 20.

tiation; whereupon it followeth, that they cannot bee (*e*) the *authors* and *giuers* of remission of sins, but onely the *Ministers* and *Dispensers* of the same.

Theophi. omment. in oan. 3. 34. & Hieron. l. 3. omment. in Matth. super erba, Tibi labo claues. Emanuel Sa. n Aphor. confessariorum. Summa Angelica. cap. Fides arag. 6. 7. Concil. Trid. ess. 6. cap 9.

Thirdly, the Papists in their writings haue scattered here and there, sundry false and erronious Grounds of Doctrine, much preiudiciall to the direction or resolution of the Conscience in time of neede: as namely,

I. That a man in the course of his life, may *build himselfe vpon the faith of his teachers*; and for his saluation, rest contented with an *implicite* and *vnexpressed faith*. Which doctrine, as it is an onely meane to keepe men in perpetuall blindnes and ignorance; so it serueth to no other purpose in the time of temptation, but to plunge the heart of man into the pit of despaire, it being vncapable of comfort, for want of particular knowledge and vnderstanding of the Word and Promise of God.

II. That euery man *ought to stand in feare and doubt of the remission and pardon of his sins*, and that no man can be assured *by the certenty of faith*, either of the present fauour of God, or of his own saluation. True it is, that in respect of our owne vnworthines and indisposition, we haue iust cause, not only to doubt and feare, but to despaire and be confounded before the iudgement seat of God. Yet that a man should not be certainely resolued by faith of the mercy of God, in and for the merit of Christ, is a comfortlesse doctrine to a distressed soule, and contrary vnto the sauing (*a*) word of the Gospell, which teacheth, that certentie floweth from the nature of faith, and not doubting.

d Mat. 14. 31. Iam. 1. 6. Rom. 4. 20. Concil. Trid. ess. 14. can. 7.

III. That *euery man is bound in conscience vpon paine of damnation, to make special cõfession of his mortall sins*, with al the particular *circumstances* thereof, once euery yeere to his Priest. This position and practice, besides that it hath no warrant of sacred writ, nor yet any ground of Orthodoxe antiquitie, for 800. yeeres, more or lesse after Christ: it maketh notably to the disturbing of the peace of Conscience, in time of extremity; considering that it is impossible, either to vnderstand or remember all, many being hidden and vnknowne. And the minde being in this case informed that forgiuenesse dependeth vpon such an enumeration, may thus be brought into doubt and distrust, and will not be able to rest by faith in the sole mercy of God, the onely soueraigne medicine of the soule. Againe, the griefe

Psal. 19. 12.

of

of the minde, doth not alwaies arise from all the sinnes that a man hath committed, neyther doth the Lord set before the sinners eyes, whatsoeuer euill hath beene done by him; but some one or more particulars. And these are they, that doe lye heauy vpon the heart; and to be eased of them, will be worke enough, though he doth not exhibite vnto the Confessour, a Catalogue of all the rest.

IV. That *some sinnes are veniall*, because they are onely besides the Law of God, not against it, and because (*e*) *they binde euer the sinner onely to temporall, and not to eternall punishments.* This conclusion, first, is false; For though it be granted, that some offences are greater, some lesser, some in a higher degree, others in a lower: Againe, that sinnes in regard of the euent, being repented of, or in respect of the person sinning, being in Christ, and therefore accounted iust, are pardonable, because they are not imputed to condemnation; yet there is no sinne, of what degree soeuer, which is not *simply*, and *of it selfe mortall*, whether we respect the nature of the sinne, or the measure and proportion of diuine iustice. For in nature it is an *anomie*, that is to say, an aberration from the perfect rule of righteousnesse, and therefore is subiect to the curse, both of temporarie and eternall death. It is an offence against the highest Maiestie, and consequently, man standeth by it ingaged to euerlasting torment. Secondly, it is a weake and insufficient ground of resolution, to a troubled Conscience. For whereas true and saning ioy is the daughter of sorrow, and the heart of man cannot be lifted vp, in assurance of Gods fauour, to the apprehension and conceipt of heauenly comforts, vnlesse it be first abased, and by true humiliation, brought to nothing in it selfe; The remembrance of this, that the offence committed is veniall, may in some cases too much inlarge the heart, and giue occasion to presume, when happely there will be reason to the contrary. And if not that, yet in case of falling by infirmity after grace receiued, the mind being forestalled with this erronious conceipt, that the sinne is lesse, then it is indeede, because, veniall, may in the iflue be lesse quieted, and more perplexed.

e Peccatum veniale, quod non tollit ordinem ad vltimũ finem, vnde non meretur pœnam æternam, sed temporalem. Iacob. de Graphijs. Decision. aureat. Cas. Conse. l. 1. cap. 6. 1. Iob. 3, 4.

V. *That a man may satisfie the iustice of God, for the temporall punishment of his sins committed.* To omit the vntruth of this position; How it maketh to the easing of the heart, or the asswaging of

Concil. Trid. sess. 14. can. 13.

of the griefe of mind in temptation, I appeale to common experience. For when a man, being assured of the pardon of his sins, shall yet consider, that there is something more behind to be done on his part, how can he in probability, rely himselfe wholly vpon Christs satisfaction? How can he reape vnto himselfe from thence any assurance of reconciliation to God, whom he formerly offended? If we may and must doe something in our owne persons, whereby to appease the wrath of God, why hath our Sauiour taught vs for our hearts reliefe, wholly and onely to make the Plea of Pardon for our sins? True it is indeede, that Popish Confessours doe teach their penitents, when they feele the wrath of God vpon them for sinne; to stoppe the mouth of Conscience, by performance of a *formall humiliation* and repentance; yea, to offer vnto God some ceremoniall duties in way of Satisfaction. But when sorrow seizeth vpon the soule, and the man falls into temptation, then it will appeare that these directions were not currant; for notwithstanding them, he may want sound comfort in Gods mercy, and runne into despaire without recouery. And for this cause, vpon experience it hath beene prooued, that euen Papists themselues in the houre of death, haue bin content to renounce their own works, yea the whole body of humane satisfactions, and to cleaue onely to the mercie of God in Christ for their saluation.

By these instances, and many more that might be alleadged to this purpose, it is apparent, vpon how weake and vnstable Grounds the *Case-diuinity* of the Popish Church standeth; and how indirect a course they take, for the resolution and direction of the troubled Conscience.

Now, by the benefit and abuse of this Doctrine, we see how necessarie it is, that in Churches which professe Christian religion, it should bee more taught, and further inlarged then it is. And to this purpose it were to be wished, that men of knowledge in the Ministery, that haue by the grace of God attained vnto the *Tongue of the learned*, would imploy their paines this way: not onely in searching in the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practice, whereby they might both informe the iudgement, and rectifie the conscience of the hearers. By this meanes it would come to passe, that the poore distressed

distressed Soule might be relieued, Pietie and Deuotion more practised, the Kingdome of Sinne, Satan and Antichrist weakened and impayred; and the contrarie Kingdome of Christ Iesus more and more established.

What the Author and Contriuer of the Discourse ensuing hath done in this behalfe, it is euident by the whole course of his Writings, that he hath left behind him: all which, as they doe openly shew vnto the World, how great a measure of Knowledge and Vnderstanding, with other endowments both of Nature and Grace, the Lord had enriched him withall; so they doe carry with them the sweet fauour of Pietie and Sanctification, wherewith he approoued his heare vnto God, and his life vnto men. Wherein also, vpon occasion, he hath propounded and explained sundry notable Rules of direction and resolution of the Conscience; as will appeare to the view of the learned and well-aduised Reader.

To let passe all the rest: this present Treatise giueth very sufficient testimonie of his knowledge and dexteritie in that kind; which could not be attained vnto without great paines, much obseruation, and long experience. A Labour which commendeth it selfe to the Church of God, in two respects principally. One, because his Grounds and Principals are drawne eyther directly, or by iust consequence, out of the written Word, and so are of greater force to conuince the Conscience, and to giue satisfaction to the Mind, eyther doubting, or distressed. The other, for that it is delivered with such perspicuitie, and disposed in such order and Methode, as fitteth best for the vnderstanding and memorie of any, whosoeuer shall peruse it.

Now this whole Treatise of the Questions, I haue made bold to present vnto your Lordship, and to publish abroad vnto your protection. First, because God, who vouchsafeth speciall fauour to them that honour him, hath adorned your estate with Honour, your person inwardly with many rich graces of his Spirit, and outwardly with the profession and practice of true Religion; a thing directly confirmed by your vnfained loue of the Truth, and continuall fauours to the Teachers of the same, the Ministers and Dispensers of the Gospel. Secondly, because as the Author of these Cases was himselfe, in many respects,

bound

bound vnto your Honor while he liued; so his Wife and Children, for his sake, haue receiued much kindnesse at your hands since his death: a manifest proofe of the truth and sincerities of your affections towards him, in the Lord. And in the last place, it was my desire, by setting them forth vnder your name, to giue some testimonie of dutie to your Honor: presuming, that as you loued the Author, so you will be pleased to patronize the Worke, and fauourably to interpret of the paines and good intention of the publisher. And thus craue pardon for my boldnesse, I humbly take my leaue, and commend your Lordship to the grace and fauour of God in Christ. From *Emanuel* Colledge in Cambridge.

Your Honors in all dutie to be

commanded,

THO. PICKERING.

To the godly and well-affected Reader whosoeuer.

I Doe now at the length offer vnto thy view (Christian Reader) the whole Treatise of Case-Diuinitie, so farre as the Author proceeded in the deliuerie thereof, before his death. If thou hast beene longer held in expectation thereof, then eyther thy selfe desirest, or was meet, I must entreat thy fauourable interpretation of my forbearance; partly, in regard of many priuat distractions and sundry occurrents wherewith I was detained from this dutie; and partly also in respect of my desire to publish it in such sort to thy contentment, that it might afterward require no further filing or forbishing by secondarie Corrections. Wherein, notwithstanding mine endeuour to the contrarie, my hope hath beene in part preiudiced, by reason of some faults escaped in the Printing, through want of carefull attendance on the Presse in my necessarie absence. The principall I haue noted in a Table before the first Booke; and the other, of lesser moment, I commend to thy priuat pardon.

Touching the Treatise it selfe, I haue dealt as faithfully as I could, keeping close to the Preachers owne words, without any materiall addition, detraction, or amplification. His Methode remaines the same in the bodie of the discourse, not admitting the least alteration. Onely it was thought conuenient, to distinguish it into Bookes, according to the seuerall distinct parts; the Bookes, into Chapters; the Chapters that were most capable of diuision, into Sections: and my meaning therein was, to helpe the memorie of the Reader, and to auoid Tediousnesse, the Daughter of longsome Discourses.

Now if in the perusing, thou either find any thing amisse, or thy selfe haply not fully satisfied in particular; then remember what is the Lot of Learned mens Workes, which are Scripta posthuma, *(whereof these latter Times haue yeelded many examples) to be left after a sort, naked and imperfect, when the Authors themselues*

are

are gone, who might haue brought them to perfection. Consider againe, that in regard of the weight of the worthy Argument, it were much better kindly and thankfully to accept and inioy these labours, howsoeuer imparted, then by their suppressing to be wholly deprived of such a benefit. And with all rest with me in hope, that as himselfe hath first traced the way, and walked by the banks of the maine Sea; so others vpon this occasion, will be incouraged to attempt the like course, or at least to enlarge this worke by addition of more particulars. Meane while, not doubting of thy Christian acceptance of my paines for thy good, I commend them to thy loue, thy selfe vnto God and the Word of his grace. Eman. *Coll.* Nouemb. 20. 1606.

In the Treat. pag. 4.

Thine in Christ Iesus,

Thomas Pickering.

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THE

THE FIRST BOOKE of the Cases of CONSCIENCE, *Concerning Man, simply* considered in himselfe, without relation to another.

THE PREFACE.

Declaring the Ground and Order of the Treatise following.

ISAIAH 50. 4.

The Lord God hath given me a Tongue of the Learned, that I should know to minister a word in due time to him that is weary.

IN that part of the Prophecie which goes before, the Holy Ghost sets downe and fore-telleth the Calling of the Gentiles; which was to begin at the death of Christ, and from thence to continue vnto this day, and so consequently to the end of the World. In the former Verses of this Chapter, there is mention made of the reiection of the Iewes: I meane not a generall, but a particular reiection; namely then, when they were in affliction in the dayes of *Isaiah*. Now in this, and so in all other Prophecies of the like kind, which entreat of this point, Christ himselfe is brought in, speaking in his owne person: and the words of this Chapter, from the beginning to this present Verse, and the rest that follow, are the words of Christ the Mediator.

In the Verses going before, he disputes the case of their reiection; and the summe of the whole disputation is, That either he or they themselues were the cause thereof: but he was not

the cause, and therefore they themselues, by their sinnes. The reason whereby he proues that they themselues were the cause, is framed in this sort: You Iewes cannot bring any Writing, or Bill of Diuorce, to shew that I reiected you; therefore I appeale euen to your owne Consciences, whether you haue not brought this Iudgement vpon your selues, by your iniquities, *verse* 1. On the other side, the reason why God was not the cause, is, because he for his part called them in great mercie and loue; but when he called, they would not obey, *verse* 2.

Now in the end of the second Verse is contained an answer to a secret reply, that some obstinate Iew might make after this manner: God hath not now the like power, in sauing and deliuering vs, as he hath had in former times; therefore we cannot hope or expect any deliuerance from him: and how then shall we doe in the meane while? To this the Lord himselfe maketh answer, *verse* 2,3,4. That his hand is not shortened, nor his power lessened, in regard of greater workes, much lesse in respect of their deliuerance: And though the present affliction which they endured, was great and tedious, yet they were not to be ouer-much dismayed in themselues, but rather to be comforted; because God hath giuen him *the Tongue of the Learned*, to minister a word in season to the wearie and distressed: and consequently, that he had power to ease and refresh that their wearinesse and affliction.

In this Text then, there is set downe one principall dutie of Christs Propheticall Office, by allusion to the practices of the Prophets in the Old Testament, especially those which belonged to the Schooles of *Elias* and *Elizeus*, who are here tearmed *the Learned*. And out of the words thereof, one speciall point of Instruction may be gathered, namely, *That there is a certaine Knowledge or Doctrine reuealed in the Word of God, whereby the Consciences of the weake may be rectified and pacified.* I gather it thus. It was one speciall dutie of Christs Propheticall Office, to giue comfort to the Consciences of those that were distressed, as the Prophet here recordeth. Now as Christ had this power to execute and performe such a dutie, so he hath committed the dispensation thereof to the Ministers of the Gospel. For wee may not thinke, that Christ in his owne person ministred and spake words of comfort to the wearie, in the times of the Prophets, because he was not then exhibited in our nature: and yet he

he did then speake, but how? in the persons of the Prophets. So likewise, because Christ now in the new Testament, speakes not vnto the afflicted in his owne proper person, it remaineth therefore, that he performes this great worke in the Ministery of Pastours and Teachers vpon earth, to whom he hath giuen knowledge and other gifts, to this end and purpose. There must needes therefore be a certaine and infallible doctrine, propounded and taught in the Scriptures, whereby the consciences of men distressed, may be quieted and releeued. And this doctrine is not attained vnto by extraordinary reuelation, but must be drawne out of the written Word of God.

The point therefore to be handled is, What this doctrine should be? It is not a matter easie and at hand, but full of labour and difficulties yea very large, like vnto the maine Sea: I will onely (as it were) walke by the bankes of it, and propound the heads of doctrine, that thereby I may, at least, occasion others, to consider and handle the same more at large.

That I may proceed in order: First, I am to lay downe certaine Grounds or Preambles, which may giue light and direction to the things that follow: & in the next place, I wil propound and answer the maine and principall Questions of Conscience.

CHAP. I.

Of the two First Grounds of Cases, Confession, and the degrees of Goodnes.

THE Grounds or Preambles are especially foure. The first, touching Confession. The second, touching the degrees of Goodnes in things and actions. The third, touching the degrees of Sin. The fourth and last concerning the Subiection and power of conscience. Of these in order.

Sect. I.

The first Ground is, That in the troubles of conscience, it is meete and conuenient, there should alwaies be vsed a *priuate Confession*. For *Iames* saith, *Confesse your faults one to another, and pray one for another*, thereby signifying that Confession in this Iam. 5. 16.

case is to be vsed as a thing most requisite. For in all reason the Physician must first know the disease, before he can apply the remedy: & the griefe of the heart will not be discerned, vnlesse it be manifested by the confession of the party diseased: and for this cause also in the griefe of conscience, the *scruple*, that is, the thing that troubleth the conscience, must be knowne.

Neuertheleſſe in priuate confession, these caueats must be obserued. First, it must not be vrged, as a thing simply or absolutely necessarie, without which there can be no saluation. Againe, it is not fit that confession should be of all sins, but onely of the *scruple* it selfe, that is, of that or those sins alone, which doe trouble and molest the conscience. Thirdly, though confession may be made to any kinde of man, *Confeſſe one to another* (saith *Iames*,) yet it is especially to be made to the Prophets and Ministers of the Gospel. For they in likelyhood, of all other men, in respect of their places and gifts, are the fittest and best able to instruct, correct, comfort and enforme the weake and wounded conscience. Lastly, the person, to whom it is made, must be a man of trust and fidelity, able and willing to keepe secret things that are reuealed, yea to bury them (as it were) in the graue of obliuion, for *Loue coueretb a multitude of sinne.*

Sect. 2.

The next Ground is touching the degrees of Goodnesse in humane things and actions. Goodnes in things is two-fold: vncreated and created. Vncreated is God himselfe, who neuer had beginning, and who is goodnes it selfe, because his nature is absolutely and perfectly good, and because he is the author and worker thereof, in all things created. Created goodnes, is that whereby the creature is made good: and it is nothing else, but the fruit of that goodnes, that is essentially in God. Now the degrees thereof are these. There is a generall or naturall Goodnes in creatures, and a more speciall or morall Goodnes.

Generall goodnesse is that, whereby all creatures are accepted and approoued of God, by whom they were both created and ordained. Thus euery creature is good, partly by creation, & partly by ordination. By creation it is, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, hauing the being thereof from God.

God. Henee also the essentiall properties, quantities, qualities, motions, actions, and inclinations of the creatures, in themselues considered, with all their euents, are good. By the same generall goodnesse also, euen the Diuell himselfe, and his actions, as hee is a substance, and as they are actions, hauing their being from God, are good. Things againe doe take vnto them the condition of Goodnesse, not onely by Creation, but also by Gods Ordination, whereby they are directed and appointed to some certaine vses and ends. Thus the euill Conscience, Hell, and Death are good, because they are ordained of God, for the execution of his Iustice, howsoeuer in themselues and to vs they be euill.

Besides this generall and naturall goodnesse, there is also a *special* or *morall* goodnesse, properly so called: and it is that, which is agreeable to the eternall and vnchangeable wisedome of God, reuealed in the Morall Law, wherein it is commanded; and things as they are therein commanded to be done by God, are good *morally*. Now of actions *morally* good, there be two degrees; for they are either good in themselues alone; or good both in themselues and in the doer. In themselues alone some things be morally good: for example; when a wicked man giues an almes, it is a good worke onely in it selfe, but not good in the doer, because it is not done in Faith, and from a good Conscience. And so are all the vertues of the Heathen *morally* good in themselues, but they are not good in Heathen men; for in them they are but * *beautifull sinnes*. The next degree of goodnesse is, whereby things and actions are both good in themselues, and in the order also. Of this sort, were the prayers and almes of *Cornelius* good in themselues, and in him also, because he was a beleeuer.

* Splendida peccata.

Act. 10.

Now, opposite to things and actions morally good or euill, are actions and things of a middle nature, commonly tearmed *Indifferent*, which in themselues being neither good nor euill, may be done or not done, without sinne: In themselues I say, for in their circumstances they are and may bee made either euill or good. And here we must remember to put a difference betweene conuenience, and inconuenience, which ariseth from the nature of indifferent things. *Conueniencie* is, when a thing or action is so fitted to the circumstances, and the circumstances fitted to it, that thereby it becomes a thing Conuenient.

On the other side, *Inconuenience* is when the thing or action is done in vnmeet circumstances, which bring some hurt or losse to the outward man, or stand not with the decencie; and therefore do make it to be inconuenient. And by this that hath been said, we may discerne when an action is good, euill, indifferent, conuenient, or inconuenient.

CHAP. II.

Of the nature and differences of Sinne.

THe third Ground, is touching the degrees or differences of Sinne. And here we must first of all search what is Sinne properly, and what is properly a Sinner.

Sect. 1.

1. Ioh. 3. 4. Sinne in his proper nature (as Saint *John* saith) is an *Anomie*, that is, a want of conformitie to the Law of God. For the better vnderstanding whereof, wee must know, that there were in *Adam*, before his fall, three things not to be seuered one from the other; the Substance of his body and soule; the Faculties and powers of his body and soule; and the Image of God, consisting in a straightnesse, and conformitie of all the affections and powers of man to Gods will. Now, when *Adam* falls, and sinnes against God, what is his sinne? Not the want of the two former, (for they both remained) but the very want and absence of the third thing, namely, of conformitie to Gods will. I make it plaine by this resemblance. In a Musicall Instrument there is to be considered, not onely the Instrument it selfe, and the sound of the Instrument, but also the harmonie in the sound. Now the contrarie to harmonie, or the disorder in Musicke, is none of the two former; but the third, namely, the Discord, which is the want or absence of harmonie, which we call *Dis-harmonie*. In the same manner, the sinne of *Adam* is not the absence either of the substance, or of the faculties of the soule and the body, but the want of the third thing before named; and that is, conformitie or correspondencie to the will of God, in regard of obedience. But some may say, the want of conformitie in the powers of the soule, is not sinne pro-

properly: because in sinne, there must not onely be an absence of goodnesse, but an habite or presence of euill. I answer, that this very want of conformitie, is not only the absence of goodnesse: but also the habite or presence of euill. For as this want enters in, and is receiued into mans nature, it is properly a want or absence of goodnes, again after it is receiued into the nature of man, it continues and abides in the powers and faculties thereof, and so it carries the name of an habite.

It may be said againe that lust and concupiscence, that is, Originall sinne, drawes the heart away from the seruice of God, and entises it to euill. Now to entise or draw away, is an action, and this action cannot proceed of a meere priuation or want. *Answ.* We must consider Originall sin two waies: first ioyntly with the thing or subiect, in which it is, secondly, by it selfe in his owne nature. If we consider it with his subiect, it is an euill inclination or action, but if we consider it simply in its owne natue, it is no inclination, or action, but a want. And the like consideration is to be had of actuall sinne. For example: In murther there are two things: one is, the action of moouing the body, and of holding vp the weapon, &c. which is no sinne properly, if it be considered as an action: because euery action comes from God, who is the first cause of all things and actions. Againe, in murther there is a second thing, namely, killing, or slaying of the man, which is the disorder or abberration in the action, whereby it is disposed to a wrong vse and end: and thus the action is a sinne, namely, in respect it wants conformity to the will of God. The nature then of the sin lies not in the action, but in the manner of doing the action: and Sin properly is *nothing formally subsisting, or existing* (for then God should be the author of it, in as much as he is the creatour and ordainer of euery thing and action,) but it is an *ataxie*, or absence of goodnes and vprightnes, in the thing that subsisteth. Whereupon it is well and truely said in Schooles, *In sin there is nothing positiue*: but it is a want of that which ought to be, or subsist, partly in the nature of man, and partly in the actions of nature. Thus we see what sinne is.

In peccato nihil positiuum.

Sect. 2.

The second thing to be considered, is, what is a sinner properly? For the knowledge hereof, we must consider in euery sinne foure things: first the *fault*, whereby God is offended; then the *guilt*, whereby the conscience is bound ouer vnto punishment; thirdly, the *punishment* it selfe, which is eternall death. Of these three, not the guilt or punishment, but the fault or offence makes a man a sinner.

1. Culpa.
2. Beatus.
3. Pœna.

Howbeit, heere is a further difficultie. When a man hath committed some offence, and the said offence is done and past, it may be some twentie or thirtie yeeres; yet the partie offending doth not therefore cease to be a sinner. Now then I demand, What is the very thing for which he is named and tearmed still a sinner in the time present, the offence being past? The answer is, that euery actuall sinne, beside the three former, must be considered with a fourth thing, to wit, a certaine *staine* or *blot*, which it imprints and leaues in the offender, as a fruit; and that is an inclination or euill disposition of the heart, whereby it becomes more apt and prone to the offence done, or to any other sinne. For looke as the dropsie man, the more he drinks, the drier he is, and the more he still desires to drinke; euen so a sinner, the more he sinnes, the apter is he to sinne, and more desirous to keepe still a course in wickednesse. And as a man that lookes vpon the Sunne, if he turne his face away, remaines turned vntill he turne himselfe againe; so he that turnes from God by any sinne, makes himselfe a sinner, & so remaines, vntill he turne himselfe againe by repentance. Thus *Dauid* was a sinner, not onely in the very act of his adulterie and murther, but euen when the act was done and past, he remained still a murtherer and an adulterer; because a new, or rather renewed proneneſſe to these and all other sinnes, tooke place in his heart by his fall, and got strength, till he turned to God by repentance, vpon the admonition of the Prophet. The thing then, whereby a sinner is tearmed a sinner, is the Fault, together with the fruit thereof, namely, the Blot, imprinted in the soule, so oft as men doe actually offend.

4. Macula.

The vse of this Doctrine touching sinne, is two-fold. First, by it we learne and see what is Originall sinne, whereby an Infant in

in the first conception and birth is indeed a sinner. Euery Infant must be considered as a part of *Adam*, proceeding of him, and partaking of his nature; and thereby it is made a sinner, not only by imputation of *Adams* offence, but also by propagation of an aptnesse and pronenesse vnto euery euill, receiued together with nature from *Adam*. And thus ought we to conceiue Originall sinne, not to be the corruption of nature alone, but *Adame* first offence imputed, with the fruit thereof, the corruption of nature, which is an inclination vnto euery euill, deriued together with nature from our first Parents. Secondly, by this wee are taught to take heed of all and euery sinne, whether it be in thought, word, or deed; because the committing thereof, though in respect of the act it passeth away in the doing, yet it breedeth and encreaseth a wicked disposition in the heart (as hath beene said) to the offence done, or any other sinne. Men deceiue themselues, that thinke all the euill of sinne to be onely in the act of sinning, and to goe no further; whereas indeed euery offence hath a certaine Blot going with it, that corrupteth the heart, and causeth man to delight and lye in his offence: which lying in sinne, is a greater cause of damnation, then the very sinne it selfe. This therefore must admonish vs, to take heed lest we continue in any sinne: and if it fall out, that through infirmitie we be ouertaken by any tentation, we must labour to rise againe, and turne from our sinne to God, by new and speedie repentance.

Sect. 3.

Thus much of Sinne it selfe. Now follow the differences thereof, which are manifold. The first sort are to be gathered from the causes and beginnings of sinne in man: which are three-fold; Reason, Will, and Affection.

The differences of Sinne in respect of Reason, are these: First, some are sinnes of knowledge, some of ignorance. A sinne of knowledge is, when a man offends against his knowledge, doing euill, when he knoweth it to be euill: and this is greater then a sinne of ignorance; for *he that knoweth his masters will, and doth it not, shall be beaten with many stripes*. A sinne of ignorance is, when a man doth euill, not knowing it to be euill. Thus *Paul* was a Blasphemer, an Oppressor, and persecuted the Church of

of Christ ignorantly, and in a blinde zeale, not knowing that which he did to be euill. Now by ignorance, here I meane an ignorance of those things which ought to be knowne, and this is two-fold: simple, or affected. Simple ignorance is, when a man after diligence and good paines taking, still remaies ignorant: this ignorance will not excuse any man, if it be of such things as he is bound to know: for it is said, *He that doth not his masters will*, by reason he knew it not, *shall be beaten with stripes*, though fewer.

And in this regard, euen the Heathen which knew not God, are inexcusable, because they were bound to haue knowne him. For *Adam* had the perfect knowledge of God imprinted in his nature, and lost the same through his owne default, for himselfe and his posterity. And it is the commandement of God (whereunto euery man is bound to performe obedience) that man should know him, that is, his will and word.

But some may say then, how can any man be saued, seeing euery man is ignorant of many things which he ought to know? *Ans.* If we know the grounds of religion, and be carefull to obey God according to our knowledge, hauing withall a care & desire to encrease in the knowledge of God and his will, God will hold vs excused: for our desire and endeauour to obey, is accepted for obedience it selfe. And the greater this simple ignorance is, the lesser is the sinne. For hereupon it was, that *Peter* lessened, and (in some sort) excused the sinne of the Iewes, in crucifying Christ, because they did it *through ignorance:* and so doth *Paul* his sinne in persecuting the Church, when he alleadgeth, that it was *done ignorantly in vnbelieife*. But howsoeuer this sinne by such meanes may bee lessened, yet remaines it still a sinne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose bee ignorant: not vsing, but contemning the meanes, whereby to get and increase knowledge: and that carelessly and negligently, because he will not leaue sinne which he loueth, nor forsake the euill trade of life, wherein he delighteth. This is the sinne of those whereof *Iob* speaketh, who say vnto God, *Depart from vs: for we desire not the knowledge of thy waies*. And of whom Dauid complaineth, that *they flatter themselues in their owne eyes, and haue left off to vnderstand, and to doe good*. This ignorance is damnable and diuelish: it excuseth no man, but doth rather aggrauate

Act. 3. 7.
1 Tim. 1. 13.
Iob 21. 14.
Psal. 36. 2, 3.

aggrauate and encrease his sinne; yea, it is the mother of many grieuous enormities.

Againe, Ignorance is two-fold; of the (*a*) Law, or of the thing the Law requireth. Ignorance of the Law is, when a man knowes not the Law of God written, nor the Law of Nature. This ignorance may somewhat lessen the sinne, but it excuseth no man; because it is naturall, and euery man is bound to know the Law. Ignorance of the thing the Law requireth, is the Ignorance of the (*b*) fact; and that is either with the fault of the doer, or without the fault.

a Ignorantia iuris.

b Ignorantia facti.

Faultie ignorance, is the ignorance of a fact, which he might haue preuented. As when a man in his drunkennesse killeth another; in this fact, not knowing what he doth, he also knoweth not that he hath offended: and yet because he might haue preuented his drunkennesse, therefore he is faultie, and sinneth. Faultlesse ignorance is, when a fact is done which could not be either knowne or auoided before-hand. For example: if a man be lopping a Tree, and his Axe-head fall from the helue, out of his hand, and kills another passing by: heere is indeed manslaughter, but no voluntarie murther; because it was a thing that could not be auoided, and did not fall out through his default. And this ignorance is excusable.

The second Fountaine of Sinne, is the Will, from whence arise these three differences of sinnes: some are from the Will immediately, some besides the Will, and some are mixt, partly with the Will, and partly against the Will.

Sinnes proceeding from the Will, are properly tearmed *voluntarie*; such as the doer mooued by his owne will committeth, though he know them to be euill. And here, the more free the will is, the greater is the sinne; for will added to knowledge, makes the sinne greater. Vnder voluntarie sinnes, are comprehended all such as proceed from stirred affections; as when a man tells a lye for feare, or striketh another in anger: and the reason is, because the offences, though they are not done vpon deliberation, but arise from the violence of affection, yet they doe not exclude Consent. Hither also wee may referre sinnes committed by compulsion: as when a man is forced to deny his Religion, his offence in deed and in truth is voluntarie, (though some otherwise thinke it to be a mixt action.) For compulsion doth not reach to the will, but to the outward man, and

and serues to draw forth a consent: and when consent is yeelded, hee denies his religion voluntarily: for *the will cannot bee constrained.*

Voluntas non cogitur.

In the next place, sinnes besides the will, are such, as are neither directly from the will, nor against it. Of this sort, are the first sudden motions vnto sinne, conceiued in the heart with some inward pleasure and delight: and these are truely sinnes, though in respect little sinnes, condemned in the last Commandement. And they are not from the will, because they goe without and before consent: neither yet are they against the will, because then the heart would not take delight therein.

Heere by the way wee are to note, against the doctrine of the Papists, that all sinnes are not voluntarie: for whatsoeuer wanteth conformitie to the Law of God, is sinne, whether it be with consent of will, or no. But many such desires & delights arise suddenly in the heart of man, which are not according to the Law of God, and haue no consent or approbation of will. In like manner, when one man kills another, thinking that hee killeth a wild beast; if the same man remembreth afterwards what he hath done, and is not grieued for the fact, in this case he hath sinned; because his not grieuing is offensiue vnto God, though the fact were meerely besides his will.

Mixt sinnes are partly from the will, partly against it. Of this sort, are the works of the man regenerate, which are done partly with his will, and partly against his will, being partly good, and partly euill. The reason hereof is this: There are in man, after regeneration, two contrarie grounds or beginnings of actions, to wit, naturall corruption, or the inclination of the minde, will, and affections to that which is against the Law, called the Flesh; and a created qualitie of holinesse, wrought in the said faculties by the Holy Ghost, tearmed the Spirit: And these two are not seuered, but ioyned and mingled together in all the faculties and powers of the soule. Now betweene these there is a continuall Combate, Corruption fighting against Grace, and Grace against Corruption. Hence it is, that there being euen in one and the same Will contrary inclinations, there must necessarily flow from the man regenerate, contrary actions: the Flesh, in euery action willing that which is euill; and the Spirit on the other side, that which is good. Thus *Paul* confessed and acknowledged, vpon his own experience, after his conuersion,

uersion, when he saide, *To will is present with me, but I find no meanes perfectly to doe that which is good.* Againe, *I delight in the Law of God concerning the inner man: but I see another law in my members, rebelling against the law of my minde, and leading me captiue to the law of sinne, which is in my members.* Rom. 7. 18. and 22, 23.

The third Ground or Fountaine of Sinne in man, is Affection: from whence doe proceede two kindes, namely, sinnes of Infirmity, and sinnes of Presumption.

Sinnes of Infirmity are such, as proceede from the sudden passions of the minde, and the strong affections of the heart: as from hatred, griefe, anger, sorrow and such like. These sinnes are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For infirmity cannot bee said properly to be in them, in whom sinne hath firmity or strength, and where there is no power of grace at all. Again, the man that is regenerate, sinneth not, neither when he would, because he is restrained by the grace of God that is in him: nor in what manner he would, partly because he sinneth not with all his heart, the strength of his flesh being abated by the Spirit: and partly, for that being fallen, he lies not still, but recouers himselfe by speedy repentance. An euident argument, that the sinnes whereinto he falleth, are not presumptuous, but are ordinarily of weaknesse and infirmity.

Sinnes of Presumption are such as proceede from pride, arrogancy, wilfulnes, and haughtines of mans heart. Against these *Dauid* prayeth, saying, *Let not presumptuous sinnes haue dominion ouer me.* And of them there be two degrees. Psal. 19. 13.

The first is: when a man wilfully goeth on in his sinnes, vpon an erroneous perswasion of Gods mercy, and of his owne future repentance, this is the sinne of most men.

The second is: when a man sinneth wilfully, in contempt of the Law of God: this is called by *Moses*, a sin with a *high hand*, and the punishment thereof was, by present death to be cut off from among the people. Numb. 15. 6.

The third, when a man sinneth, not onely wilfully and contemptuously, but of malice and spight against God himselfe, and Christ Iesus. And by this we may conceiue what is the sin against the holy Ghost: which is not euery sinne of presumption, or against knowledge and conscience: but such a kinde of presumptuous offence, in which true religion is renounced: and

that

that of set purpose and resolued malice, against the very Maiestie of God himselfe and Christ, *Heb.* 10.29.

Sect. 4.

Now follow other Differences of sinne in regard of the obiect thereof, which is the Law: In respect of the Law, sin is twofold: either of Commission or of Omission. I say, in respect of the Law, because God hath reuealed in his Law two sorts of precepts: the one, wherin some good thing is commanded to be done, as to loue God with all our hearts, and our neighbour as our selues: the other, wherein some euill is forbidden to be done, as the making of a grauen Image, the taking the name of God in vaine, &c.

Now a sinne of Commission is, when a man doth any thing, that is flatly forbidden in the Law and Word of God: as when one man kills another, contrary to the Law, which saith, *Thou shalt not kill.* A sinne of Omission is, when a man leaueth vnperformed, some duty which the Law requireth: as for example, the preseruing of his neighbours life, or good estate, when it lyeth in his power so to doe. These also are truely sins, and by them as well as by the other, men shall be tried in the last iudgement.

Mat. 25.42, 43.

Sinnes of Omission haue three degrees. First, when a man doth nothing at all, but omits the duty commanded, both in whole and in part, as when hauing opportunitie and abilitie, he doth not mooue so much as one finger, for the sauing of his neighbours life.

Secondly, when a man performes the duty enioyned, but failes both in the manner and measure thereof. Thus the Heathen failed in doing good works, in that the things which they did, for substance and matter were good and commendable, being done vpon ciuill and honest respects, and referred to the common good: yet in truth their actions were no better then sins of omission, in as much as they issued from corrupted fountaines, hearts void of faith: and aimed not at the maine end, and scope of all humane actions, the honour and glory of God.

Thirdly, when a man doth things in a right manner, but faileth in the measure thereof. And thus the children of God doe sinne, in all the duties of the law. For they doe the good things the

the Law commandeth, in louing God and their neighbour: but they cannot attaine to that measure of Loue which the Law requireth. And thus the best men liuing doe sinne, in euery good worke they doe: So as if God should enter into iudgement, deale with them in the rigour of his Iustice, and examine them by the strict Rule of the Law, he might iustly condemne them, euen for their best actions. And in this regard, when we pray dayly for the pardon of our sinnes, the best workes we doe must come in the number of them; because wee faile, if not in substance and manner, yet at the least in the measure of goodnesse that ought to be in the doing of them. We must also haue care to repent vs, euen of these our sinnes of Omission, as well as of the other of Commission; because, by leauing vndone our dutie, we doe oftener offend, then by sinnes committed: and the least Omission is enough to condemne vs, if it should be exacted at our hands.

Sect. 5.

The next difference of sinnes may be this: Some are Crying sinnes, some are sinnes of Toleration.

Crying sinnes I call those, which are so hainous, and in their kind so grieuous, that they hasten Gods Iudgements, and call downe for speedie vengeance vpon the sinner. Of this kinde there are sundry examples in the Scriptures, principally foure. First, *Cains* sinne, in murthering his innocent brother *Abel*; whereof it is said, *The voyce of thy brothers blood cryeth vnto me from the Earth.* The next is, the sinne of Sodom and Gomorrha; which was, Pride, fulnesse of Bread, abundance of Idlenesse, vnmercifull dealing with the poore, and all manner of vncleanenesse, *Ezech.* 16. and of this the Lord said, That *the cry of Sodom and Gomorrha was great, and their sinnes exceeding grieuous.* The third is, the sinne of Oppression, endured by the Israelites in Egypt, at the hand of *Pharaoh* and his Taske-masters. The fourth, is mercilesse Iniustice, in wrongfull with-holding and detaining the Labourers hire.

Gen.4.10.

Gen.18.20.

Exod.3.7. & alias.

Exo.22.23,27. Iam.5.4.

Now they are called Crying sinnes, for these causes: First, because they are now come to their full measure and height, beyond which, God will not suffer them to passe, without due punishment. Againe, the Lord takes more notice, and enquires further

further into them then into others, by reason that they exceed, and are most eminent, where they be committed. Thirdly, they call for present helpe to the afflicted and wronged; and consequently, for speedie execution of vengeance vpon the authors and committers of them. And lastly, because God is wont to giue eare vnto the cryes of those that endure so heauie measure at the hands of others, and accordingly to helpe them, and reward the other with deserued punishment.

Next vnto these, are sinnes of Toleration, lesser then the former: which though in themselues they deserue death, yet God in his mercie shewes his patience and long sufferance vpon the committers thereof; either deferring the temporall punishment, or pardoning both temporall and eternall to his Elect. Such a sinne was the ignorance of the Gentiles, before Christs comming; which God deferred to punish, and (as wee say) *winked at it.

Act. 17. 20.

*Huperidôn.

More especially, there be three sorts of sinnes of Toleration. The first, is Originall sinne, or Concupiscence in the regenerate after regeneration, and the fruits thereof; for it is not quite abolished by regeneration, but remaines more or lesse molesting and tempting a man, till death. And yet if we carry a constant purpose not to sinne, and endeauour our selues to resist all Tentations; this Concupiscence of ours shall not be imputed vnto vs, nor we condemned for it. And to this purpose the holy Apostle saith, *There is no condemnation to them that are in Christ.* Yet saith he not, *There is nothing worthie condemnation in them:* for Originall sinne remaines till death, truly deseruing damnation, though it be not imputed.

Rom. 8. 1.

The second kind of sinnes of Toleration, are secret, vnknowne, and hidden sinnes in the regenerate. For *who can tell how oft he offendeth?* saith *Dauid.* When a man that is the Child of God, shall examine his heart, and humble himselfe euen for all his particular sinnes which he knoweth by himselfe; there yet shall remaine some vnknowne sinnes, of which hee cannot haue a particular repentance; and yet they are not imputed, when there is repentance for knowne sinnes. As for example: *Dauid* repents of his Murther and Adulterie; and yet afterwards (erring in iudgement, by reason of the corruption of the times) hee liued to his death in the sinne of Poligamie, without any particular repentance that we heare of. In like manner did the Patriarkes,

Psal. 19.

Patriarkes, who may not altogether be excused: yet they were not condemned therefore; neither were they saued, without repentance for this sinne, but God in mercie accepted a generall repentance for the same. And the like is the case of all the elect, in regard of their secret and hidden faults: for vnlesse God should accept of a generall repentance for vnknowne sinnes, few or none at all should be saued. And herein doth the endlesse mercie of God notably appeare, that he vouchsafeth to accept of our repentance when we repent, though not in particular, as we ought to doe. Neuertheless, this must not encourage or imbolden any man to liue in his sinnes, without turning to God. For vnlesse we repent in particular of all the sinnes we know, not onely our knowne offences, but euen our secret sinnes shall condemne vs. Many sinnes are committed by men, which afterwards in processe of time are quite forgotten. Others are committed, which notwithstanding are not knowne whether they be sinnes, or no. And in doing the best duties we can, we offend often; and yet when we offend, we perceiue it not. And all these in the regenerate, through the mercie of God, are sinnes of Toleration, in respect of particular repentance.

The third kind of sinnes of Toleration, are certaine particular facts of men, not approoued of in Scripture, and yet remitted, in respect of punishment. Such was the fact of *Zipporah*, in circumcising her child in presence of her husband; he being able to haue done it himselfe, and shee hauing no calling to doe that which shee did. For though the hand of God was against him, yet was hee not sicke (as some would excuse the matter) neyther is there any such thing in the Text: but it is rather to be thought, that she her selfe circumcised her sonne in haste, to preuent her husband, for the deed was done in some indignation; and shee cast the fore-skin at his feet. And yet, because this fact was some manner of obedience, in that the thing was done which God required (though not in the manner that he required) God accepted the same, and stayed his hand from killing *Moses*. Thus God accepted of *Ahabs* humilitie, though it were in hypocrisie, because it was a shew of obedience; and for that, deferred a temporall punishment, till the dayes of his posteritie. God sent Lyons to destroy the Assyrians that dwelt in Samaria, for their Idolatry; yet so soone as they had learned to feare the Lord, after the manner of the God of Israel, though

Exod. 4. 25.

1. King. 21.

2. King. 17.

they mingled the same with their owne Idolatry, God for that halfe obedience, suffered them to dwell in peace.

Sect. 6.

The sixth distinction of sinnes may be this: some are sinnes against God, some against men. This distinction is grounded vpon a place in *Samuel*: *If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who shall pleade for him?*

1 Sam. 2. 25.

Sinnes against God are such as are directly and immediately committed against the Maiestie of God. Such are Atheisme, Idolatry, Blasphemy, Periury, Prophanation of the Sabbath, and all the breaches of the first Table.

Sins against men, are iniuries, hurts, losses, & dãmages; whereby our neighbour is in his dignity, life, chastitie, wealth, good name, or any other way iustly offended or by vs hindred. And such actions must be considered two waies: First, as they are iniuries and hurts done vnto our neighbour, and secondly, as they are anomies, or breaches of Gods law, forbidding vs to do them: and in this second respect they are called sinnes, because sin is properly against God: and therefore by sins against man, we are to vnderstand iniuries, losses, or dammages done vnto them. In this sense, must that place in *Matthew* be expounded: *If thy brother sinne against thee, &c.*

Math. 18.

Sect. 7.

The seuenth Difference of sins, is noted by S. *Paul*, where he saith, *Euery sinne that a man doth, is without the body: but he that commits fornication, sinneth against his owne body.* In which place it is implyed that some sinnes are without the body, and some against a mans owne body.

1 Cor. 6. 18.

Sinnes without the body, are such Sinnes as a man committeth, his body being the instrument of the sinne, but not the thing abused. Such are Murther, Theft, and Drunkennesse: for in the committing of these sinnes, the body is but a helper, and onely a remote instrumentall cause, and the thing abused is without the body. For example; in drunkennesse, the thing abused by the drunkard, is wine or strong drinke: in theft, another

ther mans goods: in murther; the instrument whereby the fact is committed. The body indeede conferres his helpe to these things, but the iniurie is directed to the creatures of God, to the body and goods of our neighbour. And such are all sinnes, adultery onely excepted.

Sinnes against the body, are those in which it selfe is not onely the instrument, but the thing abused also. Such a sinne is adulterie onely, and those that are of that kind, properly against the body: first, because the body of the sinner, is both a furthering cause of the sinne, and also that thing which he abuseth against his owne selfe. Secondly, by his offence, hee doth not onely hinder, but lose the right, power, and property of his body, in that he makes it the member of an harlot. And lastly, though other sinnes in their kinde, do bring a shame and dishonour vpon the body, yet there is none that sitteth so nigh, or leaueth a blot so deepely imprinted in it, as doth the sinne of vncleannesse.

Sect. 8.

The eight distinctions of sins is grounded vpon *Pauls* exhortation to *Timothy*: *Communicate not with other mens sinnes.* 1 Tim. 5. 22. Sinnes are either other mens sinnes, or Communication with other mens sinnes. This distinction is the rather to be knowne and remembred, because it serues to extenuate or aggrauate sinnes committed.

Communication with sinne is done sundry waies. First, by counsell: thus *Caiphas* sinned when hee gaue counsell to put Christ to death. Secondly, by commandement: so *Dauid* sinned in the murther of *Urias*. Thirdly, by consent, or assistance, Rom. 1. 31. thus *Saul* sinned in keeping the garments of them that stoned *Steuen*, Act. 22. 20. and 7. 58. Fourthly, by prouocation: thus they sinne that prouoke others to sinne, and hereof *Paul* speaketh when he saith, *Fathers must not prouoke their children to wrath*, Eph. 6. 4. Fiftly, by negligence, or silence. This is the sinne of the Minister, when men are called to reproue sinne, and doe not. Sixtly, by flatterie, when men soothe vp others in sinne. Seuenthly, by winking at sinnes, or passing them ouer by slight reproofe, Eph. 5. 11. Thus *Eli* sinned in rebuking his sonnes, and thereby brought a temporall iudgement

vpon himself, and his family, 1. *Sam.* 2.4. Eighthly, by participation, *Eph.* 5.7. and thus they doe sinne, that are receiuers of theeues. Ninthly, by defending another man in his sin: for *he that iustifieth the wicked, and condemneth the iust, euen they both are an abomination to the Lord.*

Pro. 17. 15.

Sect. 9.

1. Tim. 5. 24.

The ninth distinction followeth. *Some mens sins* (saith *Paul*) *are open beforehand, some follow after.* Which place by some is expounded thus: Some mens sinnes are kept secret, till the last iudgement, and some are reuealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verse, the Apostle spake of Ordination, giuing charge to *Timothy*, that he should not suddenly admit any into Ecclesiasticall offices, lest he did partake with their sinnes. Now in this 24. verse, he rendereth a reason thereof, saying, *Some mens sinnes are open beforehand*: that is, some mens faults and wants are knowne, before their ordination to Ecclesiasticall offices. and of such the Church may know what to iudge and say. But some againe follow after, that is, they are not reuealed till after their Ordination: and thus *Iudas* his wickednesse did not appeare at the first, but was reuealed after he was called to be an Apostle.

And thus we see, what be the Differences of sinnes: touching all which, this must be held & remembred for a Ground, That euery sin, in what degree soeuer it be, is *mortall* of it selfe: and no sinne is *veniall* in its owne nature. For *the wages of euery sinne is death*: And, *Cursed is euery one that continueth not in all things, that are written in the booke of the Law, to doe them*, Gal. 3. 10. This Ground must be holden against the Church of Rome: who in her Case-diuinitie, vseth to pacifie the conscience, by teaching men, that sundry sinnes are veniall.

Rom. 6. 23.

Sect. 10.

Now though euery sinne of it selfe be mortall, yet all are not equally mortall, but some more, some lesse. For the better vnderstanding whereof, it is to be remembred, that in Sin there be sundry steps and degrees, whereby one and the same sinne may

may be lessened or encreased, and so become more or lesse haynous before God.

If it be asked, how can this be? I answer, that Sinne may admit aggrauation, or extenuation, sundry wayes. First, by the Circumstances, which are principally seuen.

The first, is the subiect, or *person* sinning. For example: The sinne of a publike person is more haynous, yea, more mortall then the sinne of a priuat man, because he is in eminent place, and his actions are more exemplarie and scandalous, then the actions of inferiour men. The seruant that *knowes his Masters will*, if hee doth it not, is the greater sinner, and shall endure a greater punishment, then he that neglects the same vpon simple ignorance, *Matth.* 10.15. The Minister and Dispenser of the Word, if hee be vnfaithfull and vnprofitable, his offence, and consequently, his punishment is farre greater then other mens, *Matth.* 5.13.

The second is, the obiect or partie which is offended. In this respect it was, that the Iewes did more hainously sinne in crucifying Christ, the Sonne of God, the *Lord of Glory*, then did their Fathers, which persecuted & killed the Prophets. Againe, the Word of God teacheth, that the iniurie that is done vnto those whom God tenderly loueth, is farre more displeasing vnto him, then if it were done vnto others. *He that toucheth you* (sayth the Prophet, meaning the Iewes, his chosen and beloued people) *toucheth the apple of his eye*, *Zach.* 2.8. The man that deuiseth mischiefe against his harmelesse brother, that *dwelleth peaceably by him*, committeth a sinne most odious vnto God and man, *Prou.* 3. *Psal.* 7.4. Hee that is called and conuerted vnto God and Christ, and maketh not honest prouision for *his owne, which are of his Family*, is so notorious an offender, that S. *Paul* holds him a *denyer of the Faith, and worse then an Infidell*, 1. *Tim.* 5.8. The person that shall rayle *vpon the Iudge*, or speake euill of *the Ruler of his people*, is a greater transgressor of Gods Commandement, then he that reuileth or abuseth an ordinarie man, *Exod.* 22.28.

The third is, the thing done, in which the offence is committed. Thus to falsifie *the Word of God, and to prophane his worship and seruice*, is much more abominable in his sight, then is the *falsifying* of the word of a man, or the abuse of humane Lawes and Ordinances. Thus againe, the hurting and endama-

ging of the person and life of our neighbour, is a more odious offence, then is the diminishing of his goods and outward estate: and the hurt that redoundeth by our default vnto his soule, is more offensiue euery way, then the wrong that is offered vnto his body.

The fourth, is the Place where it is done. According to this Circumstance, if a man shall either speake or do any thing, that comes vnder the name of a breach of piety or iustice, in publike place, as in *the congregation, in open court*, or *generall assembly*, and that with publike and generall scandall: he is a greater offender then if he spake or did the same at home, in his closet.

The fifth is the End. In regard hereof, he that stealeth from another, that whereby he may satisfie his hunger, and saue his life, being driuen to extreme necessitie, offendeth in a lower and lesser degree, then the thiefe that robbeth by the high way side, for this end, to enrich himselfe by the losses of other men.

The sixth is the Manner how? Thus he that committeth vncleannesse in the outward act, doth more grieuously sinne, and with greater scandall, then if he onely entertained an vncleane thought in his heart. And he that sinneth of set purpose and presumption, or of obstinate and resolued malice against God, hath proceeded vnto a higher degree of iniquitie, thē if he had fallen vpon ignorance, infirmity, or disordered and distempered affection. In like manner, the sinne of the Iewes, in forcing *Pilate* by their threatning tearmes (as that he was an enemy to *Cæsar*, &c.) to the vniust condemnation of Christ Iesus, was an higher degree, then the sinne of *Pilate* himselfe, who yeelding vnto their importunity, pronounced sentence against him, *Ioh.* 19. 11. The last is the Time, which also serues to aggrauate the sinne. For ordinary disobedience in the time of grace, and wilfull neglect of Gods calling in the aboundance of means, is a great deale more damnable then the commission of sin, in the daies of ignorance and blindnes, when the like means are wanting.

2 Pet. 2. 21.

The second way to aggrauate sinne, is by addition of sinne to sinne: and that is done sundry waies: first, by committing one sinne in the necke of another: as *Dauid* sinned, when he added murther to adultery. Secondly, by doubling and multiplying of sinne, that is, by falling often into the same sinne. Thirdly, by lying in sin without repentance. And here it must be

be remembred, that men of yeeres, liuing in the Church, are not simply condemned for their particular sinnes, but for their continuance and residence in them. Sinnes committed, make men worthy of damnation; but liuing and abiding in them, without repentance, is the thing that brings damnation. For as in the militant Church men are excommunicate, not so much for their offence, as for their obstinacie; so shall it be in the Church Triumphant: the Kingdome of Heauen shall be barred against men, not so much for their sinne committed, as for their lying therein, without repentance. And this is the manner of Gods dealing with those that haue liued within the precincts of the Church, they shall be condemned for the very want of true faith, and repentance. This should admonish euery one of vs to take heed lest we lie in any sinne; and that being any way ouertaken, we should speedily repent, lest wee aggrauate our sinne, by continuance therein, and so bring vpon our selues swift damnation.

Thirdly, the same sinne is made greater or lesser foure wayes, according to the number of degrees in the committing of a sinne, noted by Saint *Iames*; *Temptation*, *Conception*, *Birth*, and *Perfection*. Actuall sinne in the first degree of *Tentation*, is, when the mind, vpon some sudden motion, is drawne away to thinke euill, and withall is tickled with some delight thereof. For a bad motion cast into the mind by the flesh and the Diuell, is like vnto the bait cast into the water, that alloureth and delighteth the fish, and causeth it to bite. Sinne in *Conception*, is, when with the delight of the mind there goes consent of will, to doe the euill thought on. Sinne in *Birth*, is, when it comes forth into an action, or execution. Sinne in *Perfection*, is, when men are growne to a custome and habite in sinne, vpon long practice: For the often committing of one and the same sinne, leaues an euil impression in the heart, that is, a strong or violent inclination to that or any other euill, as hath beene taught before. And sinne thus made perfect, brings forth death: for custome in sinning, brings hardnesse of heart; hardnesse of heart, impenitencie; and impenitencie, condemnation. Now of these degrees, the first is the least, and the last is the greatest. One and the same sinne is lesser in tentation then in conception, and lesse in conception then in birth, and greater in perfection then in all the former. Iam. 1. 15.

Sect. II.

Now from this doctrine of the encreasing and lessening of Sinne *in these respects*, we may gather, that all sins are not alike or equall, as the Stoicks of ancient times, and their followers haue falsly imagined. For it hath bin proued at large, by induction of sundry particulars, that there are degrees of sins, some lesser, some greater: some more offensiue and odious to God and man, some lesse. And that the circumstances of time, place, person, and manner of doing, doe serue to enlarge or extenuate the sinne committed.

If it be here alleadged, that sinne is nothing but the doing of that, which is *vnlawfull to be done*, and that this is equall in all men that sin: and therefore by consequent, offences are equall: I answer, that in euery sinne, men must not consider the vnlawfulnesse thereof onely, but the reason why it should bee vnlawfull: and that is properly, because it is a breach of Gods law, and repugnant to his will reuealed in his Word. Now there is no breach of a Diuine Law, but it is more or lesse repugnant vnto the will of the law-giuer, God himselfe. And many transgressions are more repugnant thereunto, then fewer: for the more sin is increased, the more is the wrath of God inflamed against the sinner vpon his due desert.

If it be said againe, that the nature of sinne stands onely in this, that the sinner makes an aberration from the scope or marke that is set before him, and doth no more then passe the bounds of duty prescribed by God, and that all are alike in this respect: The answer is, that it is a falshood to affirme, that he which makes the lesse aberration from the duty commanded, is equall in offence to him that makes the greater. For the same sinne for substance, hath sundry steps and degrees, in respect whereof, one man becommeth a more hainous offender then another. For example, in the seuenth commandement, when God forbids the committing of Adultery, hee forbiddeth three degrees of the same sinne: to wit, adultery of the heart, consisting of inordinate and vncleane affections: adultery of the tongue, in corrupt, dishonest, and vnseemely speeches, and the very act of vncleannesse and filthinesse committed by the body. Now it cannot be said, that he which breakes

breakes this commandement onely in the first degree, is as great a transgressour, as he that hath proceeded to the second, and so to the third. And therefore it remaines for an vndoubted truth, that Sinnes committed against the law of God, are not equall, but some lesse, some greater.

Sundry other Distinctions there are of sinnes, as namely: That the maine sinnes of the first Table, are greater then the maine sinnes of the second Table. And yet the maine sinnes of the second, are greater then the breach of ceremoniall duties against the first Table. But this which hath beene said shall suffice.

The vse of this doctrine is manifold. First, by it we learne, what the heart of man is by nature: namely, a corrupt and vncleane fountaine, out of which issueth in the course of this life, the streames of corruptions infinite in number, noysome in qualities, hainous in degrees, dangerous in effects. For from thence doe flow, all the differences of sinnes beforenamed, with their seuerall branches, and infinite many more, that cannot bee rehearsed. This must moue vs humbly to sue vnto God, and earnestly to entreat him, to wash vs throughly from our wickednes, and cleanse vs from our sins: yea to purge and to rinse the fountaine thereof, our vncleane and polluted hearts. And when by Gods mercy in Christ, apprehended by faith, Act. 15. 9. our hearts shall be purified, then to set watch and ward ouer Prou. 4. 23. them, and to keep them with all diligence. Secondly, it teacheth vs, that miserable mortall man, is not guilty of one or more sinnes, but of many and sundry corruptions, both of heart and life. *Who can vnderstand his faults?* saith *Dauid*. Now the allow- Psal. 19. 12. ance of sinne beeing death by Gods ordinance, and God being iustice it selfe: answerably to the number of our offences, we must needs be lyable to many punishments, yea to death it selfe, both of the body and of the soule. This being our wofull estate, little cause is there, that any man should think himselfe to be in good case, or presume of Gods mercy in regard of the small number of his sinnes: And much lesse cause hath he, falsly to imagine with the Popish sort, that he can merit the fauour of God by any worke done by him, aboue that which the Law requireth, considering that it is impossible for him to know either the number, or the nature, or the measure of his sinnes. Lastly, the consideration of this point, must bee a barre

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to keepe vs in, that we be not too secure or presumptuous of our owne estate; for as much as we learne out of the Word of God, that in respect of the multitude of our corruptions, this our life is full of much euill, and many difficulties; that we haue whole Armies of enemies to encounter withall, not onely out of vs, in the World abroad, but within vs, lurking euen in our owne flesh. And vpon this consideration, that we should be at continuall defiance with them, vsing all holy meanes to get the victorie ouer them, by the dayly exercises of inuocation and repentance, and by a continuall practice of new obedience vnto all the Lawes and Commandements of God, according to the measure of grace receiued. And so much of the third Ground.

CHAP. III.

Of the subiection and power of Conscience.

THe fourth and last Ground, is touching the *subiection* and *power* of Conscience. Wherein wee are to remember two things; what Conscience is, and what is the naturall condition of it in euery man. For the first, the name of Conscience wil giue light to the thing it selfe; for it signifieth a knowledge ioyned with a knowledge; and it is so tearmed in two respects: First, because when a man knowes or thinkes any thing, by meanes of Conscience he knowes what he knowes and thinkes: Secondly, because by it, man knowes that thing of himselfe which God also knowes of him. Man hath two witnesses of his thoughts; God, and his owne Conscience: God is the first and chiefest, and Conscience is the second, subordinate vnto God, bearing witnesse vnto God eyther with the man, or against him. Therefore it is nothing else but a part of the vnderstanding, whereby a man knowes what he thinkes, what he wills and desires, as also in what manner he knoweth, thinketh, or willeth eyther good or euill. Whereunto this must bee added, that as Conscience knowes our thoughts, wills, and actions, so it testifies thereof vnto God, eyther with vs, or against vs.

In the second place: The naturall condition or propertie of

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euery mans conſcience, is this: that in regard of authority and power, it is placed in the middle betweene man and God, ſo as it is vnder God, and yet aboue man. And this naturall condition hath two parts: the firſt is, the ſubiection of conſcience to God and his Word. Concerning which ſubiection we haue this rule: That God alone by his Word doth onely bind the conſcience, by cauſing it in euery action either to excuſe for well doing, or accuſe for ſin. And this God doth *properly*. For firſt, he is the onely Lord of the conſcience, which created it, and gouernes it. 2. Againe, he is the onely Law-giuer, that hath power to ſaue or deſtroy the ſoule, for the keeping and breaking of his Lawes, *Iames* 4. 12. 3. And further, mans conſcience is knowne to none, beſides himſelfe, but God: *What man knowes the things of a man, ſaue the ſpirit of a man which is in him?* 1. *Cor.* 2. 11. And it is God onely that giues liberty to the conſcience, in regard of his owne lawes. Vpon this it followeth, that no mans commandement or Law can of it ſelfe, and by it owne ſoueraigne power binde conſcience, but doth it onely by the authority and vertue of the written Word of God, or ſome part thereof. And therefore if it be alleadged, that ſubiection is due to the Magiſtrate for conſcience ſake, *Rom.* 13. 5. the anſwer is at hand: that ſubiection is indeede to be performed to ciuill authority ordained by God, and obedience alſo to the Lawes of the Magiſtrate for feare of wrath, and for auoiding of puniſhment, but not for conſcience of the ſaide authority or lawes properly or directly, but for conſcience of Gods commandement, which appointeth both Magiſtracy, and the authority thereof. This is it that bindes the conſcience immediately: the vertue of a Superiour law, wherby it ſtandeth in force, namely, the Law of God.

The ſecond part of the Naturall condition of conſcience, is the power which it hath ouer man to accuſe or excuſe him in reſpect of things done. And this is plain by S. *Pauls* Concluſion, *Whatſoeuer is not of faith*: that is, whatſoeuer man doth, whereof he is not certainly perſwaded in iudgement and conſcience out of Gods Word, that the thing may be done, *it is ſinne*. More plainly: a thing may be ſaid, not to be done of faith three waies. Firſt, when it is done with a doubting, and vnreſolued conſcience, as in thoſe that are weake in knowledge. Of which ſort were ſome in the Primitiue Church, who notwithſtanding they

Rom. 14. 23.

1. Dubitante conſcientia.

they heard of the Doctrine of Christian libertie, yet they were of opinion, that after Christs ascension there was a difference to be made of meats; and thereupon thought, they might not eate some kind of meats. Suppose now, that these persons (by accident) should haue been drawne to eate Swines flesh, which themselues had holden a thing forbidden: these men vpon this very fact had sinned, because that which they did, was vpon an vnresolued conscience. So sayth the Apostle, *Rom.* 14.23. Hee that doubteth, is condemned, if he eate, because he eateth not of faith.

2. Errante. Secondly, when a thing is done vpon an erronious Conscience, it is not of Faith, and therefore it is a sinne. Thus the Masse-Priest sinneth in saying Masse, though he thinke in his conscience, the thing he doth, is the Ordinance of God. And thus Heretikes doe dye Heretikes; though when they dye, they be fully perswaded their opinions be the truth. Againe, in the same manner: Put the case, a man should be of opinion, that fornication, or theft, were things arbitrarie and indifferent, and hereupon his conscience should tell him he might take oportunitie, and commit eyther of these sinnes; whether is this action in the partie thus perswaded, a sinne, or no? I answer, the case is plaine, that the fact is done vpon an erronious conscience, and therefore must be a sinne in the doer. For the errour of the iudgement cannot take away the nature of that which is simply euill. Sinne is sinne, and so remaineth, notwithstanding any contrary perswasion of the conscience. The reason is, because though the conscience errreth and is misinformed, yet it bindeth so farre forth, as if that a man iudge a thing to be euill, either simply or in some respect (though falsely) and yet afterward doth it, he hath sinned and offended the Maiesty of God, as much as in him lyeth.

3. Repugnante.

Thirdly, when a thing is done with a repugning or gainsaying Conscience, though vpon error and false iudgement of the Conscience, it is in the doer, a sinne. Thus an Anabaptist, that holdeth it vnlawfull to sweare, sinneth if hee take an oath: not in swearing simply, for that is Gods ordinance: but because he sweares against the perswasion of his Conscience.

CHAP.

CHAP. IIII.

Of the distinction of Cases.

THus much touching the Preambles, or grouds of this doctrine. Now it remaineth that we come to the Questions of Conscience.

These Questions may be fitly diuided, according to the matter or subiect of them, which is Man. Now as man is considered diuers waies, that is to say, either apart by himselfe, or as he stands in relation to another, and is a member of Society: so the Questions of Conscience are to be distinguished, some concerning man simply considered by himselfe: some againe, as he stands in relation to another.

Man standeth in a two-fold relation: to God, or to man. As he stands in relation to God, he beares the name of a Christian, that is, a member of Christ, or a Son of God: whose duty is to know and to worship God according to his will reuealed in his word. As he stands in relation to man, he is a part of a body, and a member of some society. Now the Questions that concerne him, as a member of a societie, are of three sorts, according to three distinct kinds of societies. For euery man is either a member of a Family, or of the Church, or of the Common-wealth. And answerably, some Questions concerne man a member of a Family: some as he is a member of the Church: some as he is a member of the Common-wealth.

In a word therefore, all Questions touching man, may be reduced to three generall heads. The first whereof is, concerning man simply considered as he is man. The second, touching man as he stands in relation to God. The third, concerning man as he is a member of one of the three societies; that is, either of the Family, or of the Church, or of the Common-wealth.

QVestions of the first sort, concerning man simply considered in himselfe as he is a man, are especially three.

The first, What a man must doe, that he may come into the fauour of God, and be saued?

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The second, How he may be assured in conscience of his owne saluation?

The third, How he may recouer himselfe when he is distressed or fallen? Of these in order.

CHAP. V.

Of the first maine Question touching man.

I. Question.

What must a man doe, that hee may come into Gods fauour, and be saued.

For answer to this Question, some Grounds must be laid downe beforehand. The first is this: That we must consider and remember, how and by what meanes God brings any man to saluation. For looke how God saueth others, so he that would know how to be saued, must vse the meanes whereby God saueth them.

Sect. 7.

How God saueth man.

In the working and effecting of Mans salnation, ordinarily there are two speciall actiõs of God: the *giuing of the first grace*, and after that the *giuing of the second*. The former of these two works, hath ten seuerall actions. I. God gives man the outward meanes of saluation, specially the Ministery of the Word: and with it, he sends some outward and inward crosse, to break and subdue the stubbornnesse of our nature, that it may bee made plyable to the will of God. This we may see in the example of the Iaylour, *Act.16.* and of the Iewes that were conuerted at *Peters* sermon, *Act.2.* II. This done, God brings the minde of man to a consideration of the Law, and therein generally to see what is good, and what is euill, what is sinne, and what is not sinne. III. Vpon a serious consideration of the Law, he makes a man particularly to see and know his owne peculiar

peculiar and proper sinnes, whereby he offends God. IV. Vpon the sight of sinne, he smitteth the heart with Legall feare, whereby when man seeth his sins, he makes him to feare punishment and hell, and to despaire of saluation, in regard of any thing in himselfe.

Now these foure actions, are indeed no fruits of grace, for a Reprobate may goe thus farre; but they are onely *workes of preparation* going before grace; the other actions which follow, are effects of grace. V. The fifth action of grace therefore is, to stirre vp the mind to a serious consideration of the promise of saluation propounded and published in the Gospell. VI. After this, the sixth is, to kindle in the heart, some seeds or sparkes of faith, that is, a will and desire to beleeue, and grace to striue against doubting & despaire. Now at the same instant, when God begins to kindle in the heart, any sparks of faith, then also he iustifieth the sinner, and withall begins the worke of sanctification. VII. Then, so soone as faith is put into the heart, there is presently a combate: for it fighteth with doubting, despaire, and distrust. And in this combate, faith shewes it selfe, by feruent, constant, & earnest inuocation for pardon: and after inuocation followes a strength and preuailing of this desire. VIII. Furthermore, God in mercy quiets and settles the Conscience, as touching the saluation of the soule, and the promise of life, whereupon it resteth and staieth it selfe. IX. Next after this settled assurance, and perswasion of mercy, followes a stirring vp of the heart to Euangelicall sorrow, according to God, that is, a griefe for sin, because it is sin, and because God is offended: and then the Lord works repentance, whereby the sanctified heart turnes it selfe vnto him. And though this repentance be one of the last in order, yet it shewes it selfe first: as when a candle is brought into a roome, wee first see the light before we see the candle, and yet the candle must needs be before the light can be. X. Lastly, God giues a man grace to endeauour to obey his commandements by a new obedience. And by these degrees doth the Lord giue the first grace.

The second worke of God tending to saluation, is the giuing of the second grace: which is nothing else, but the continuance of the first grace giuen. For looke as by creation, God gaue a being to man and all other creatures, and then by his prouidence continued the same being, which was as it were a

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second creation; so in bringing a man to saluation, God giues the first grace: for example, to beleeue and repent; and then in mercie giues the second, to perseuere and continue in faith and repentance to the end. And this, if we regard man himselfe, is very necessarie. For as fire, without supply of matter whereby it is fed and continued, would soone goe out; so, vnlesse God of his goodnesse should follow his children, and by new and dayly supplyes continue his first grace in them, they would vndoubtedly soone lose the same, and finally fall away.

The second Ground for the answer of this Question, is taken from some speciall places of Scripture, where the same is mooued and resolued. The men that were at *Peters* Sermon, being touched with the sence of their own miserie, vpon the doctrine which had beene deliuered, as the Holy Ghost saith, were pricked in *their hearts, and cryed one to another, Men and brethren,* Act. 2. 38. *what shall we doe? Peter* mooued by the Spirit of God, answers them, *Repent, and be baptized for the remission of your sinnes.* The like was the case of the Iaylor; who, after that the stubbornnesse of his heart was beaten downe, by feare of the departure of the prisoners, he came trembling, and fell downe before *Paul* and *Silas*, and mooued this question vnto them; *Sirs, what must* Act. 16. 33. *I doe to be saued?* to whom they gaue answer: *Beleeue in the Lord Iesus, and thou shalt be saued, and thine household.* The young man in the Gospel sues to Christ, and askes him, *What shall I doe to* Mar. 10. 17. *be saued?* Christ answers him, *Keepe the Commandements.* When he replyed, that he had kept them from his youth; Christ tells him, that he must goe yet further, and *sell all that he hath, and giue to the poore.* And *Iohn* tells the Scribes and Pharises, who came vnto his Baptisme, and confessed their sinnes, That if they would flye from the wrath to come, they must *repent, and bring* Matth. 3. 8. *forth fruits worthy amendment of life.* From these places then, I frame this answer to the Question in hand: The man that would stand in the fauour of God, and be saued, must doe foure things: first, humble himselfe before God; secondly, beleeue in Christ; thirdly, repent of his sinnes; fourthly, performe new obedience to God.

Sect. 2.

For the first, *Humiliation* is indeed a fruite of faith: yet I put it in place before faith, because in practice it is first. Faith lyeth hid in the heart: and the first effect whereby it appeares, is the abasing and humbling of our selues. And here we are further to consider three points: first, where in stands Humiliation: secondly, the excellence of it: thirdly, the questions of conscience that concerne it. Humiliation.

Touching the first point, Humiliation stands in the practice of three things. The first is, sorrow of heart, whereby the sinner is displeased with himselfe, and ashamed in respect of his sinnes. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine sinnes originall and actuall: secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our iust damnation for sinne. The third thing in Humiliation, is supplication made to God for mercy, as earnestly as in a matter of life and death: and of these three things wee haue in Scripture the examples of *Ezra*, *Daniel*, and the prodigall sonne, *Ezra* 9. *Dan.* 9. *Luk.* 15. 18.

The second point is, the excellencie of Humiliation: which stands in this, that it hath the promises of life eternall annexed to it. *Esa.* 57. 15. *I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Psal. 51. 17. *A contrite and a broken heart, O God, thou wilt not despise*, Pro. 28. 13. *He that hideth his sinnes, shall not prosper: but he that confesseth and forsaketh them, shall find mercy.* 1. Ioh. 1. 9. *If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sins, and to cleanse vs from all vnrighteousnes.* By all these and many other places, it is manifest, that in the very instant, when a sinner begins truely in heart and conscience to humble himselfe, hee is then entred into the state of saluation. So soone as *Dauid* said, *I haue sinned*, *Nathan* pronounceth in the name of the Lord, that his sinnes were put away. And *Dauid* himselfe saith, alluding to the former place, *I said, I will confesse my sinne, and loe, thou forganest the wickednesse of my sinne.* When the Prodigall sonne had but said, *I will goe to my father, &c.* euen then, before he hum- 2 Sam. 12. 13. Psal. 32. 5. Luk. 15. 18.

bled himselfe, his father meetes him, and receiues him.

The third point, is touching the questions of conscience, concerning Humiliation, all which may bee reduced to foure principall Cases.

I. *Case.* What if it fall out, that man in humbling himselfe, cannot call to minde either all, or the most of his sinnes? I answer: A particular humiliation indeede is required, for maine and knowne sinnes: but yet there are two cases, wherein generall repentance will be accepted of God for vnknowne sinnes. One is, when a man hath searched himselfe diligently, and by a serious examination, passed through all the commandements of God, and yet after such examination and search made, his particular offences are yet hidden and not reuealed vnto him, so as he cannot call them to remembrance: then the generall repentance is accepted. For this is answerable to the practice of *Dauid*, who after long search, when he could not attaine to the knowledge of his particular slippes, then he addresseth himselfe to a generall humiliation, saying, *Who knoweth the errours of this life? cleanse me Lord from my secret faults:* and vpon this, he was no doubt accepted. Againe, when a man humbleth himselfe, and yet is *preuented by the time*, so as he cannot search his heart and life, as he would: his generall repentance will be taken and accepted of God. The truth hereof appeares in the theefe vpon the crosse, who hauing no time to search himselfe, made no speciall humiliation: yet vpon his generall confession he was accepted. Now the ground of this doctrine is this: *He that truely repents of one sin, in this case when he is preuented, is, as if he repented of all.*

Psal. 19. 12.

II. *Case.* What must a man doe, that findes himselfe hard-hearted, and of a dead spirit, so as he cannot humble himselfe as he would? *Answ.* Such persons, if they humble themselues, they must bee content with that grace which they haue receiued. For if thou be truely and vnfainedly grieued for this, that thou canst not be grieued, thy humiliation shall bee accepted. For that which *Paul* saith of almes, may be truely said in this case, that *if there be a ready minde, a man shall be accepted, according to that he hath, and not according to that he hath not.*

2 Cor. 9. 12.

III. *Case.* Whether the party that is more grieued for losse of his friend, then for offence of God by his sinne, doth or can truely humble himselfe? *Ans.* A man may haue a greater griefe

griefe for an earthly losse then for the other, and yet be truly grieued for his sinnes too. The reason is, because that is a bodily, naturall, and sensible losse, and accordingly sorrow, for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more affect and vrge the minde, then the other. *Dauid* did notably humble himselfe for his sinnes, and he did exceedingly mourne for the losse of his sonne *Absalom*, yea, and more too, then for his sinnes: *Would God I had died for thee, Absalom, O Absalom my sonne, my sonne, &c.* Againe I answer, that the sorrow of the mind must be measured by the intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it be lesse in respect of the intention thereof, yet it is greater in respect of the estimation of the mind: because they which truly mourne for their sinnes, grieue for the offence of God, as the greatest euill of all; and for the losse of the fauour of God, as for the losse of the most excellent and precious thing in the World. 2 Sam. 30. 33.

IV. *Case.* Whether it be necessarie in Humiliation, that the heart should be smitten with a sensible sorrow? *Ans.* I. In sorrow for sinne, there are two things: first, to be displeased for our sinnes: secondly, to haue a bodily mooning of the heart; which causeth crying, and teares. The former of these is necessarie; namely, in heart to be deepely displeased with our selues: the latter is not simply necessarie, though it be commendable in whomsoeuer it is, if it be in truth; for *Lydia* had the first, but not the second. II. It falleth out oftentimes, that the greatnesse of the griefe taketh away the sensible paine, and causeth a nummednesse of the heart, so that the partie grieueth not. III. Sometimes the complexion will not affoord teares; and in such there may be true humiliation, though with dry cheekes.

Sect. 3.

The second thing to be done for the attaining of Gods fauour, and consequently, of saluation, is, to *beleeue in Christ*. In the practice of a Christian life, the duties of Humiliation and Faith cannot be seuered; yet for Doctrines sake, I distinguish them. In Faith there are two things required, and to be performed on our behalfe. First, to know the points of Religion, and namely, Faith in Christ

the summe of the Gospel, especially the promise of righteousnesse, and life eternall, by Christ. Secondly, to apprehend and apply the promise, and withall, the thing promised, which is Christ, vnto our selues; and this is done, when a man, vpon the Commandement of God, sets downe this with himselfe, That Christ and his merits belong vnto him in particular, and that Christ is his wisedome, iustification, sanctification, and redemption. This Doctrine is plaine, out of the sixt of *John*; for Christ is there propounded vnto vs, as the Bread and the Water of Life. Therefore Faith must not be idle in the braine; but it must take Christ, and apply him vnto the Soule and Conscience, euen as meat is eaten.

The Questions of Conscience touching Faith, are these: First, how wee may truly apply Christ, with all his benefits, vnto our selues? For wicked men apply Christ vnto themselues falsely, in presumption, but few doe it truly, as they ought to doe. I answer: That this may be done, wee must remember to doe two things. First, lay downe a Foundation of this action, and then practise vpon it. Our Foundation must be layd in the Word, or else we shall faile in our application; and it consists of two Principles: The one is; As God giues a promise of life eternall by Christ, so he giues commandement, that euery one in particular should apply the promise to himselfe. The next is, that the Ministerie of the Word is an ordinarie meanes, wherein God doth offer and apply Christ, with all his benefits, to the hearers, as if he called them by their Names; *Peter, John, Cornelius, Beleeue in Christ, and thou shalt be saued.* When wee haue rightly considered of our Foundation, the second thing is, to practise vpon it; and that is, to giue our selues to the exercises of Faith and Repentance, which stand in meditation of the Word, and Prayer for mercie and pardon: and when this is done, then God giues the sense and encrease of his grace. When *Lydia* was hearing the Sermon of *Paul*, then God opened her heart, *Act.16.12.*

Secondly, it is demanded: When Faith begins to breede in the heart, and when a man begins to beleeue in Christ? *Answ.* When hee begins to be touched in Conscience for his owne sinnes, and withall hungers and thirsts after Christ and his Righteousnesse, then beginneth Faith. The reason is plaine. As Faith is renewed, so it is begun; but it is renewed when

when a man is touched in conscience for his sinnes, and begins anew to hunger after Christ; therefore when these things first shew themselues, then faith first beginnes. For these were the things that were in *Dauid*, when he renewed his repentance.

Sect. 4.

The third duty necessarie to saluation, is *Repentance*. In which, two things are to be considered; the beginning, namely, a godly sorrow, which is the beginning of repentance, 2. *Cor.* 7. and vpon this sorrow a Change, which is indeede Repentance it selfe. In sorrow we consider, first, the nature of it; secondly, the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow, is when a man is displeased with himselfe for his sinnes. The outward, when the heart declares the griefe thereof by teares, or such like signes. And sorrow in this case, called a godly sorrow, is more to be esteemed by the first of these, then by the second. The propertie of this sorrow, is to make vs to be displeased with our selues, for our sinnes directly, because they are sinnes, and doe displease God. If there were no Iudge, no hell, nor death, yet we must be grieued, because we haue offended so mercifull a God and louing Father. And as godly sorrow will make vs thus to doe, so is it the next cause of repentance, and by this is repentance discerned. Repentance.

The next thing in repentance, is the Change of the minde and whole man in affection, life, and conuersation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sin, but in euery thing to do the will of God. Hereupon, *Paul* exhorteth them, to whom he wrote, to continue in the loue of God, and in the obedience of his word. *Barnabas* when he came to *Antioch*, & had seene the grace of God, was glad, and *exhorteth all, that with purpose of heart they would cleaue vnto God, or continue with the Lord.* So the Prophet *Ezekiel* saith, *If the wicked will turne from all his sinnes, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not dye.* In this purpose stands the very nature of repentance: and it must be ioyned with humiliation and faith, as a third thing auaileable to saluation, and not to be seuered from them. For a man in shew may haue many good things: as for Act. 11. 23. Ezek. 18. 21.

example, he may be humbled, and seeme to haue some strength of faith; yet if there be in the said man, a want of this purpose and resolution not to sinne, the other are but dead things, and vnprofitable; and for all them, he may come to eternall destruction. Furthermore, we must distinguish this kinde of purpose, from the mind and purpose of carnall men, theeues, drunkards, harlots, vsurers; for they will confesse their sinnes, and be sorry for them, yea and shed some teares, wishing they had neuer sinned as they haue. In these men, indeed there is a wishing will for the time, but no settled purpose. And it is a propertie of nature to auoid euill: but to haue a constant resolution of not sinning, is a gift of grace; and for this it is, that we must labour; otherwise our repentance is no true and sound repentance.

Sect. 5.

New-obedience. Ioh. 15.5.

The fourth and last dutie, is to performe *New-obedience vnto God in our life and conuersation.* In this new-obedience, three things are required. First, it must be a fruit of the Spirit of Christ in vs: for when we doe any good thing, it is Christ that doth it in vs. To this purpose *Dauid* praies vnto God, *Psal.* 143.10. *Let thy good Spirit lead me forth into the land of righteousnesse.* And *Paul* exhorts the Galatians *to walke in the Spirit*; and then marke what followes; *and ye shall not fulfill the lusts of the flesh, Gal.* 5.16. Secondly, this new-obedience must be the keeping of euery commandement of God: for as S. *Iames* saith, *He that breakes one commandement, is guiltie of all:* that is, he that doth willingly and wittingly breake any commandement, and makes not conscience of some one, maketh not conscience of any, and before God he is as guilty of all, as if he had broken all. Thirdly, in new-obedience, the whole man must endeauour to keepe the whole Law in his mind, will, affections, and all the faculties of soule and body. As it is said of *Iosiah*, that he *turned to God according to all the Lawes of Moses, with all his heart.* This last point added to the rest, is the very forme and life of new-obedience; and from hence it followes: First, that the repentant person must not liue in the practice of any outward sinne. Secondly, that there must be in him an inward resisting and restraining of the corruption of nature, and of the heart, that hee may truely obey God, by the grace of the Spirit of God. The heart

Iam. 2.10.

2. King. 23.25.

heart of *Ioseph* was readie prest to resist the euill request of *Potiphars* wife. And *Dauid* stayed his affection from reuenging himselfe vpon *Shemei*, when he cursed him. Thirdly, that he ought to stirre vp and exercise the inward man by all spirituall motions of Faith, Ioy, Loue, Hope, and the prayse of God. Gen. 39. 9, 10. 2. Sam. 16. 10.

Now touching this point, there are two principall Questions propounded. First, how may a man frame his life, to liue in New-obedience?

Answer. Though all the Bookes of the Old and New Testament are direction sufficient for a good life, yet a more speciall answer may be made out of the same plainely and briefely, That there are three maine Grounds or Rules of New-obedience. The first is laid downe by our Sauiour Christ, *Luk.* 9. 23. *If any man will come after me, let him deny himselfe, and take vp his Crosse, and follow me.* The meaning is this: Euery one that will become a scholler in the Schoole of Christ, and learne obedience vnto God, must *deny himselfe*, that is, hee must in the first place, exalt and magnifie the grace of God, and become nothing in himselfe, renouncing his owne reason, will, and affections, and subiecting them to the wisedome and will of God in all things; yea, esteeming all things in the earth, euen those that are dearest vnto him, as drosse and dung, in regard of the Kingdome of Christ. Againe, he must *take vp his Crosse*, that is, he ought alwayes to make a fore-hand reckoning, euen of priuat Crosses and particular Afflictions; and when they come, to beare them with chearefulnesse. This done, he must *follow Christ*, by practising the vertues of meekenesse, patience, loue, and obedience; and by being conformable to his death, in crucifying the body of sinne in himselfe. The second Rule is propounded by *Paul, Act.* 24. 14. *To beleeue all things that are written in the Law and the Prophets*; and that is, to hold and embrace the same Faith which was embraced by the Saints and seruants of God in ancient times, and which was written by *Moses* and the Prophets. Againe, in all reuerence to subiect himselfe to the true manner of worshipping and seruing God, reuealed in his Word; and not to depart from the same Doctrine and Worship, eyther to the right hand, or to the left. The third and last Rule, is, *to haue and to keepe Faith and a good Conscience*, 1. *Tim.* 1. 19. Now Faith is preserued, by knowledge of the Doctrine of the Law and the Gospel, by yeelding assent vnto the same Doctrine,

beleeuing it to be true, and by a particular application of it vnto a mans selfe, especially of the promise of righteousnesse and life euerlasting, in and by Christ. Againe, that a man may keepe a good conscience, he must doe three things. First, in the course of his life he must practise the duties of the generall Calling, in the particular; so as though they be two distinct in nature, yet they may be both one in vse and practice. Secondly, in all euents that come to passe, euermore in patience and silence he must submit himselfe to the good will and pleasure of God. Thus it is said of *Aaron*, that when God had destroyed his sonnes for offering vp strange fire before him, *he held his peace*, *Leu.* 10. 3. And *Dauid* shewes that it was his practice, when being afflicted, hee sayth, *I was as dumbe, and opened not my mouth, because thou Lord didst it*, *Psal.* 39. 9. Thirdly, if at any time he falleth, eyther through infirmitie, the malice of *Satan*, or the violence of some temptation, hee must humble himselfe before God, labour to breake off his sinne, and recouer himselfe by repentance. And these three be the principall and maine grounds of New-obedience.

The second Question. Considering that all good workes are the fruits of a regenerate person, and are contained vnder New-obedience: How may a man doe a good worke, that may be accepted of God, and please him?

For resolution whereof, it is to be carefully remembred, that to the doing of a good worke, sundry things are required: whereof, some in nature doe goe before the worke to be done, some doe accompanie the doing thereof, and some againe doe follow the worke, being required to be done when the worke is done.

Before the worke, there must goe Reconciliation, whereby the person is reconciled vnto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, vnlesse the person of the worker be approued of him. And the workes of men, of what dignitie soeuer, are not to be esteemed by the shew and outward appearance of them, but by the mind and condition of the doer. Againe, before we doe any good worke, we must by prayer lift vp our hearts vnto God, and desire him to enable vs by his Spirit to doe it, and to guide vs by the same, in the action which we are about to doe. This did the Prophet *Dauid* oftentimes, as we may reade in the Psalmes,

Psalmes, but especially in *Psal.* 143.10. when he saith, *Teach me to doe thy will, O God, for thou art my God: let thy good Spirit lead me into the Land of Righteousnesse.* And oftentimes in the 119. Psalme, *Teach me, O Lord, the way of thy Statutes, vers* 33. *Giue me vnderstanding*, 34. *Direct me in the path of thy Commandements*, 35. Againe, *Teach me iudgement and knowledge*, 66. *Let my heart be vpright in thy Statutes*, 80. *Stablish me, according to thy promise*, 116. *Direct my steps in thy word, and let none iniquitie haue dominion ouer me*, 133.

In the doing of the worke, we are to consider two things, the matter, and the manner or forme of doing it. For the matter, it must be a worke commanded in the Word of God, eyther expressely, or generally: For it is Gods reuealed will, that giues the goodnesse to any worke. Christ saith of the Pharises, that *they worshipped him in vaine, teaching for Doctrines the commandements of men.* Mark.7.7. He therefore that will doe a worke tending to the worship of God, must doe that which God commandeth. Now Actions expressely commanded, are the duties of the Morall Law; Actions generally commanded, are all such as serue to be helpes and meanes to further the said Morall duties. And here we must remember, that actions indifferent, in the case of offence or edification, cease to be indifferent, and come vnder some commandement of the Morall Law. To which purpose, *Paul* saith, *If eating flesh will offend my brother, I will eate no flesh while the World standeth.* 1.Cor.8.vl. His meaning is, that though his eating of flesh was a thing indifferent in it selfe; yet, in case of offence, his mind was to abstaine from it, as much as from the breach of the Law of God. Againe, if an action indifferent comes within the case of furthering the good of the Commonwealth, or Church, it ceaseth to be indifferent, and comes vnder commandement; and so all kind of Callings, and their workes, though neuer so base, may be the matter of good workes. This point is to be remembred: for it seruetb to encourage euery man, of what condition soeuer he be, in the diligent performance of the duties of his Calling; as also to confute the Doctrine of the Popish Church, which teacheth, that onely Almes-deeds, and building or maintaining of Churches and Religious Houses, are the matter of good workes.

Now to the manner or forme of a good worke, there is required Faith. For as without Faith it is impossible to please God,

God, *Heb.* 11.6. so, whatsoeuer worke is vndertaken without Faith, cannot in any sort be acceptable vnto him. What Faith then is required in this case? I answer. First, a generall Faith, whereby we are perswaded, that the thing to be done, may lawfully be done: and of this the Apostle speaketh, when he sayth, *Whatsoeuer is not of Faith, is sinne.* Secondly, a particular or iustifying Faith, which purifieth the heart, and maketh it fit to bring forth a good worke; for it giues a beginning to the worke, and also couers the wants and defects thereof, by apprehending and applying vnto vs, Christ and his merits. Againe, a good worke, for the manner thereof, must be done in obedience. For knowing that the thing to be done, is commanded of God, wee must haue a minde and intention to obey God in the thing wee doe, according to his Commandement. If it be heere demanded, Seeing workes must be done in obedience, how, and to what part of the Word we must direct our obedience? I answer: To the Law. But how? not considered in his rigour, but as it is qualified, mollified, and tempered by the Gospel: for according to the rigour of the Law, which commands perfect obedience, no man can possibly doe a good worke.

Rom. 14. vlt.

Furthermore, touching the manner, it must be done to good and lawfull ends. The ends of a good worke are manifold. First, the honour and glory of God: *Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God.* Secondly, the testification of our thankfulnesse vnto God, that hath redeemed vs by Christ. The third is, to edifie our neighbour, and to further him in the way to life euerlasting: *Matth.* 5. 16. *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heauen.* The fourth is, to exercise and encrease our Faith and Repentance; both which be much strengthened and confirmed, by the practice of good workes. Fiftly, that we may escape the punishment of sinne, the destruction of the wicked, and obtaine the reward of the righteous, Life euerlasting. This was the end that *Paul* aymed at, in the course of his Calling: to which purpose he saith, *From henceforth there is laid vp for me the Crowne of Righteousnesse; which the Lord, the righteous Iudge, shall giue me at that day,* 2. *Tim.* 4. 8. Sixtly, that we may be answerable to our Calling, in doing the duties thereof, and in walking as children of Light, redeemed by Christ Iesus. When *Dauid* kept his fathers sheepe, he behaued himselfe as a shepheard; but when he

2. Cor. 10. 31.

he was anointed King ouer Israel, God gaue him an heart and resolution, to carry himselfe as a King and gouernour of his people. Looke then as *Dauid* did, so ought we euen by our workes to bee answerable to our callings. Seuenthly, that we may pay the debt which we owe vnto God. For we are debters to him in sundry regards; as we are his creatures, as we are his seruants, as we are his children: In a word, as we are redeemed by Christ, and our whole debt is, our duty of praise and thanksgiuing.

After the worke is done, then comes the acceptation of it. God accepts of our workes diuers waies. First, in that he pardoneth the fault which comes from vs. Secondly, in that he approoues his owne good worke in vs. Thirdly, in that he doth giue vnto the doers of them a Crowne of Righteousnes and glory, according to his promise, 2.*Tim*.4.8. *Reu*.2.10. We then, after we haue done the worke, must humble our selues, and intreat the Lord to pardon the wants of our workes, and say with Dauid, *Lord, enter not into iudgement with thy seruant*: and with Daniel, *Lord, vnto vs belongeth open shame and confusion, but to thee righteousnesse, compassion, and foregiuenesse*. And the reason is plaine; because in vs there is no goodnesse, no holinesse, no righteousnesse, nor any thing that may present vs acceptable in his sight: and for this cause *Paul* saith, *I know nothing by my selfe, yet am not] thereby iustified*. Great reason then, that we should humble our selues before God, for our wants, and pray vnto him, that he will in mercy accept our endeauour, and confirme the good worke begun in vs, by his holy Spirit.

Psal.143.2.

Dan.9.8,9.

CHAP. VI.

Of the second maine Question, touching assurance of saluation.

II. Question.

How a man may bee in conscience assured of his owne saluation?

BEfore I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground; That Election, vocation, faith,

faith, adoption, iustification, sanctification, and eternall glorification, are neuer separated in the saluation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall haue interrest in all the order in his due time. This is plain by S. *Pauls* words, *Whom he hath predestinate, them also he called; whom he called, them also he iustified; whom he iustified, them also he glorified.* In which place, the Apostle compares the causes of saluation, to a chaine of many linkes, whereof euery one is so coupled to the other, that he which taketh hold of the highest, must needes carry all the rest with him. Againe, amongst these linkes, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him, *Eph.* 3. 17. Now, whosoeuer is by faith vnited vnto Christ, the same is elected, called, iustified, and sanctified. The reason is manifest. For in a chaine, the two extremes are knit together, by the middle linkes; and in the order of causes of happinesse and saluation, faith hath a middle place, and by it hath the childe of God assured hold of his election and effectuall vocation, and consequently of his glorification in the kingdome of heauen. To this purpose saith S. *Ioh.* 3. 36. *He that beleeueth in the Sonne, hath euerlasting life.* And, 5. 24. *He that beleeues in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

Rom. 8. 30.

Now for answer to the Question, diuers places of Scripture are to be skanned; wherein this case of Conscience is fully answered and resolued.

Sect. I.

The first place is, *Rom.* 8. 16. *And the Spirit of God testifieth together with our spirits, that we are the sonnes of God.* In these words are two testimonies of our adoption set downe. The first is the Spirit of God dwelling in vs, and testifying vnto vs, that we are Gods children. But some will happely demand, How Gods Spirit giues witnes, seeing now there are no reuelations? *Answ.* Extraordinary reuelations are ceased; and yet the holy Ghost in and by the Word, reuealeth some things vnto men: for which cause hee is called truely the *Spirit of Reuelation*,

Eph.

Eph. 3.5. Againe, the holy Ghost giues testimonie, by applying the promise of remission of sinnes, and life euerlasting by Christ, particularly to the heart of man, when the same is generally propounded in the Ministerie of the Word. And because many are readie presumptuously to say, they are the children of God, when they are not; and that they haue the witnesse of Gods Spirit, when in truth they want it: therefore wee are to put a difference betweene this carnall conceit, and the true testimonie of the Spirit. Now there be two things whereby they may be discerned one from the other. The first is, by the meanes: For the true testimonie of the holy Ghost is wrought ordinarily by the preaching, reading, and meditation of the Word of God; as also by prayer, and the right vse of the Sacraments: But the presumptuous testimonie ariseth in the heart, and is framed in the braine, out of the vse of these meanes; or though in the vse, yet with want of the blessing of God, concurring with the meanes. The second is, by the effects and fruits of the Spirit: For it stirres vp the heart to prayer, and inuocation on the Name of God, *Zach.* 12.20. yea, it causeth a man to crie and call earnestly vnto God, in the time of distresse, with a sense and feeling of his owne miseries; and with deepe sighes and groanes, which cannot be vttered, to craue mercy and grace at his hands, as of a louing Father, *Rom.* 8.26. Thus did *Moses* crie vnto Heauen in his heart, when he was in distresse at the Red Sea, *Exo.* 14. 15. And this gift of prayer, is an vnfallible testimonie of Gods Spirit; which cannot stand with carnall presumption.

The second testimonie of our Adoption, is our Spirit, that is, our Conscience, sanctified and renewed by the holy Ghost. And this also is knowne and discerned; first, by the griefe of the heart for offending God, called *Godly sorrow*, 1. *Corinth.* 7.10. Secondly, by a resolute purpose of the heart, and endeauour of the whole man, in all things to obey God: thirdly, by fauouring the things of the Spirit, *Rom.* 8.5. that is, by doing the workes of the Spirit with ioy and chearefulnesse of heart, as in the presence of God, and as his children and seruants.

Now put the case, that the testimonie of the Spirit be wanting: then I answer, that the other testimonie, the sanctification of the heart, will suffice to assure vs. We know it sufficiently to be true, and not painted fire, if there be heat, though there be no flame.

Put

Put the case againe, that the testimonie of the Spirit be wanting, and our sanctification be vncertaine vnto vs, how then may we be assured? The answer is, that we must then haue recourse to the first beginnings and motions of sanctification, which are these: First, to feele our inward corruptions: secondly, to be displeased with our selues for them: thirdly, to begin to hate sinne: fourthly, to grieue so oft as wee fall, and offend God: fiftly, to auoid the occasions of sinne: sixtly, to endeuour to doe our dutie, and to vse good meanes: seuenthly, to desire to sinne no more: and lastly, to pray to God for his grace. Where these and the like motions are, there is the Spirit of God, whence they proceed; and sanctification is begun. One Apple is sufficient to manifest the life of the Tree, and one good and constant motion of grace is sufficient to manifest sanctification. Againe, it may be demanded, What must be done, if both be wanting? *Ans.* Men must not despaire, but vse good meanes, and in time they shall be assured.

Sect. 2.

The second place, is the 15. Psalme: In the first verse whereof this Question is propounded, namely, Who, of all the members of the Church, shall haue his habitation in Heauen? The answer is made in the Verses following: and in the second verse, he sets downe three generall notes of the said person. One is, to walke vprightly in sincerity, approouing his heart and life to God: the second is, to deale iustly in all his doings: the third is, for speech, to speake the truth from the heart, without guile or flattery. And because we are easily deceiued in generall sins in the 3, 4, and 5. verses, there are set downe seuen more euident and sensible notes of sinceritie, iustice and truth. One is in speech, not to take vp or carrie abroad false reports and slanders. The second is, in our dealings not to doe wrong to to our neighbour, more then to our selues. The third is in our company, to contemne wicked persons worthy to be contemned. The fourth is in our estimation wee haue of others, and that is, to honour them that feare God. The fift is in our wordes, to sweare and not to change: that is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixt is in taking of gaine, not to giue money to vsurie; that is,

not

not to take encrease of bare lending, but to lend freely to the poore. The last is, to giue testimony without bribery or partiality. In the *fift verse*, is added a reason of the answer: he that in his indeauour doth all these things, shall neuer be mooued, that is, cut off from the Church as an hypocrite.

Sect. 3.

The third place of Scripture is the first Epistle of *Iohn*: the principall scope whereof, is to giue a full resolution to the conscience of man, touching the certainty of his saluation. And the principall grounds of assurance, which are there laid down, may be reduced to three heads. S. Iohns 1. Epistle.

The first is this, *He that hath Communion or fellowship with God in Christ, may be vndoubtedly assured of his saluation.* This conclusion is propounded, Chap. 1. v. 3, 4. Where the Apostle tells the Church, that the end of the preaching of the Gospell vnto them was, that they might haue fellowship, not onely mutually among themselues, but also with God the father, and with his Sonne Iesus Christ. And further, that having both knowledge and assurance of this heauenly Communion, to be begunne in this life, and perfected in the life to come, *their ioy might be full:* that is, they might thence reape matter of true ioy and sound comfort, vnto their soules and consciences. Now whereas it may be haply demanded by some beleeuers, how they should come to this assurance? S. *Iohn* answers in this Epistle, that the certainty thereof may be gathered by foure infallible notes. The first is *Remission* of sinnes. For though God be in himselfe, most holy and pure, and no mortall man, beeing vncleane and polluted by sinne, can haue fellowship with him: yet God hath shewed his mercy to those that beleeue in him, and hath accepted of *the blood of Iesus Christ his sonne, whereby they are cleansed from all their corruptions*, vers. 7. If here it be asked, how this pardon and forgiuenesse may be knowne? it is answered, by two signes. One is humble and hearty Confession of our sinnes vnto God; for so saith the Apostle. *If we confesse our sinnes, he is faithfull and iust to forgiue our sinnes, and to cleanse vs from all iniquity*, v. 9. The other is the pacified Conscience; for *beeing iustified by faith we haue peace with God:* and, *If our heart condemne vs not*; that is, if our conscience in respect of sinne doth not accuse vs, 1 Ioh. 5. 11. Rom. 5. 1.

vs, *then haue we boldneſse towards God.* Chap.3.v.21. The ſecond note of fellowſhip with God, is the *ſanctifying Spirit*, whereby we are renewed in holineſſe and righteouſneſſe: *Hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs*, c. 3.v.24. The third is *holines* and *vprightnes* of heart and life. To this end the Apoſtle ſaith, *If we ſay that we haue fellowſhip with him, and walke in darknes, we lye and do not truely: but if we walke in the light, as he is in the light, we haue fellowſhip one with another, &c.* Chap.1.6,7. The fourth is *perſeuerance* in the knowledge & obedience of the Goſpell. So the ſame Apoſtle exhorteth the Church: *Let therefore abide in you the ſame* doctrine concerning Chriſt, *which ye haue heard from the beginning. If that which ye haue heard from the beginning, remaine in you*, that is, if ye beleeue and obey it, *you alſo ſhall continue in the ſonne, and in the father.* Chap.2.24.

The ſecond Ground, *He that is the adopted ſonne of God, ſhall vndoubtedly be ſaued.* This point the Apoſtle plainely declareth, when he ſaith, *Beloued, now are we the ſonnes of God----And we know*, that is, we are vndoubtedly aſſured by faith, *that when Chriſt ſhall appeare in glory, we ſhall all be like vnto him, for we ſhall ſee him as he is.* That the latter part of theſe words, is thus to be expounded, I gather out of. *Chap.* 2.28. as alſo by comparing this text with that of S. *Paul*, where he ſaith, *When Chriſt which is our life ſhall appeare, then ſhall we alſo appeare with him in glory.* And againe, *If we be ſonnes, we are alſo heires, euen the heires of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo bee glorified with him.* Now put the caſe, that the conſcience of the beleeuer, will not reſt in this, but deſires to be further reſolued, touching the certainty of his *adoption?* Then I anſwer, that he muſt haue recourſe vnto the ſignes, whereby a Sonne of God may be diſcerned from the child of the diuell: and theſe are principally three. Firſt is, *truely to beleeue* in the name of the Sonne of God: for thoſe that haue God for their Father, are made the Sons of God, *by faith in Ieſus Chriſt.* And this faith ſhewes it ſelfe by obedience. For *hereby wee are ſure that we know Chriſt*, that is, that we beleeue in him, & apply him with all his benefits vnto our ſoules, *If wee keepe his commandements.* Nay further, *He that ſayes, I know him, and keepes not his commandements, is a lyer, & the truth is not in him* 1.Ioh.2.v,3,4. The ſecond ſigne is, *a hearty deſire*, and earneſt indeauour *to be cleanſed*

Chap.3.v.2.

Col 3.26.

Rom.8.7.

Gal.3.26.

cleansed of his corruptions. *Every sonne of God that hath this hope, purifieth himselfe, even as Christ is pure*, chap. 3. vers. 3. The third, is the *loue of a Christian, because he is a Christian:* for hereby, sayes the Apostle, are the children of God knowne from the children of the Diuell; because the sonnes of *Satan* doe hate their brethren (as *Cain* did his brother *Abel*) euen for the good works which they doe. On the other side, Gods adopted sonnes may hereby know themselues to be translated from death to life, *because they loue the brethren*, chap. 3. 10, 11, 12, &c.

The third Ground. *They that are assured of the loue of God to them in particular, may also be certainely assured of their owne saluation.* This Doctrine followes necessarily vpon the Apostles words, *chap. 4. v. 9.* For those whom God hath loued from all eternitie, to them he hath manifested his loue, by *sending his onely begotten Sonne into the World, that they might liue through him eternally.* But how may a man be assured of Gods speciall loue and fauour? The same Apostle answers, by two notes: The first is, the *loue of our brethren*, and that according to Gods commandement; wherein it is commanded, that he that loues God, should loue his brother also, 4. 21. And if any man say, *I loue God, and hate his brother, he is a lyar:* For how can he that loueth not his brother, whom he hath seene, loue God, whom he hath not seene? 4. 20. Now that a man deceiue not himselfe in the loue of his brother, Saint *John* giues three Rules: One, that Christian brotherly loue should not be for outward respects, or considerations; but principally, *because they are the sonnes of God*, and members of Christ: *Every one that loueth him which did beget*, that is, God the Father, *loueth him also which is begotten of him*, 5. 1. Another is, that it must not be *outward*, in shew onely; but *inward*, in the heart: *Let vs not in word or in tongue onely, but in deed and in truth*, 3. 18. Lastly, that it be not onely in time of prosperitie, but *when he stands in most need* of our loue. For whosoeuer hath this Worlds good, and seeth his brother haue need, *and shutteth vp the bowels of compassion from him, how dwelleth the loue of God in him?* 3. 17. The second note of Gods loue vnto vs, is *our loue of God.* For those whom God loueth in Christ, to them he giues his grace, to loue him againe. And this louing of him againe, is an euident token of that loue wherewith he loueth them. So sayth the Apostle, *We loue him, because he loued vs first*, 4. 19. If it be demanded, how a man may be assured that he loueth God? The answer is, he may know it by

two things. First, by his *conformitie* to him in holinesse. The child that loues his father, will be willing to tread in the steps of his father; and so in like manner, he that loueth God, will endeuour *euen as he is, so to be in this World*, 4. 17. But how is that? not in equalitie and perfection, but in similitude and conformitie, striuing to be holy as he is holy, and endeuouring to doe his will in all things. Secondly, by the *weaning* of his *affection* from the things of this World, yea, from all pleasures and delights of this present life; so farre forth, as they are seuered from the feare and loue of God. *Loue not this World, nor the things that are in the World: if any man loue this World, the loue of the Father is not in him*, 2. 15.

Sect. 4.

1. Tim. 2. 19. The fourth place, is in the second of *Tim.* 2. 19. *The foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his; and let euery one that calleth vpon the Name of the Lord, depart from iniquitie.* In these words, *Paul* goeth about to cut off an offence, which the Church might take, by reason of the fall of *Hymenaus* and *Philetus*, who seemed to be Pillars and principall men in the Church. And to confirme them against this offence, he saith; *The foundation of God*, that is, the Decree of Gods election, *stands firme and sure*: so as those which are elected of God, shall neuer fall away, as these two haue done. And this he declares by a double similitude. First of all he saith, the election of God is like the foundation of an house, which standeth fast, though all the building be shaken. Secondly, he saith, that election hath the seale of God, and therefore may not be changed; because things which are sealed, are thereby made sure and authenticall. Now this seale hath two parts. The first concernes God, in that euery mans saluation is written in the Booke of Life, and God knoweth who are his. And because it might be said, God indeed knowes who shall be saued; but what is that to vs? we know not so much of our selues: Therefore S. *Paul*, to answer this, sets downe a second part of this seale, which concernes man, and is imprinted in his heart and conscience; which also hath two branches, the gift of inuocation, and a watchfull care, to make conscience of all and euery sinne; in these words: *And let euery one that calleth vpon the Name of the Lord, depart*

from

from iniquitie. Whereby he signifieth, that those that can call vpon God, and giue him thankes for his benefits, and withall, in their liues make conscience of sinne, haue the seale of Gods election imprinted in their hearts, and may assure themselues they are the Lords.

Sect. 5.

A fift place of Scripture touching this question, is, 2. *Pet.* 1. 10. *Giue all diligence to make your election sure; for if you do these things, you shall neuer fall.* Which words containe two parts: First, an exhortation, to make our election sure; not with God, for with him, both it and all other things are vnchangeable: but to our selues, in our owne hearts and consciences. Secondly, the meanes whereby to come to this assurance; that is, by doing the things before named, in the 5, 6, and 7. verses: and that is nothing else, but to practise the vertues of the Morall Law, there set downe; which I will briefely shew what they are, as they lye in the Text. 2. Pet. 1. 10.

[*To Faith, adde Vertue.*] By *Faith*, he meaneth true Religion, and that gift of God, whereby we put our trust and confidence in Christ. By *Vertue*, hee meaneth no speciall vertue, but (as I take it) an honest and vpright life before men, shining in the vertues and works of the Morall Law. By *Knowledge*, he meanes a gift of God, whereby a man may iudge how to carry himselfe warily and vprightly before men. By *Temperance*, is vnderstood a gift of God, whereby we keepe a moderation of our naturall appetite, especially about meat, drinke, and attire. By *Patience*, is meant a vertue, whereby wee moderate our sorrow, in enduring affliction. *Godlinesse* is another vertue, whereby wee worship God in the duties of the first Table. *Brotherly kindnesse* is also that vertue, whereby wee embrace the Church of God and the members thereof, with the bowels of Loue. And in the last place, *Loue* is that vertue, whereby wee are well affected to all men, euen to our enemies. Now hauing made a rehearsall of these vertues, in the tenth verse he saith, *If ye doe these things, ye shall neuer fall*; that is to say, If ye exercise your selues in these things, you may hereby be well assured and perswaded of your election and saluation.

CHAP. VII.

Of the third maine Question, touching Distresse of Mind; and generally of all Distresses, and their Remedies.

III. Question.

How a man being in Distresse of Mind, may be comforted and relieued?

Ans. Omitting all circumstances (considering that much might bee spoken touching this Question) I will onely set downe that which I take to be most materiall to the doubt in hand.

Sect. I.

Distresse of mind in generall. Prou. 18. 14.

DIstresse of *Mind* (which *Salomon* calls *a broken or troubled spirit*) is, when a man is disquieted and distempered in Conscience, and consequently in his affections, touching his estate before God. This distresse hath two degrees; the lesse, and the greater: The lesse, is a single *Feare*, or griefe, when a man standeth in suspence and doubt of his owne saluation, and in feare that he shall be condemned: The greater distresse, is *Despaire*, when a man is without all hope of saluation, in his owne sense and apprehension. I call Despaire a greater distresse, because it is not a distinct kind of trouble of mind, (as some doe thinke) but the highest degree, in euery kind of distresse: For euery distresse in the mind, is a feare of condemnation, and comes at length to desperation, if it be not cured.

In speciall.

All distresse of mind ariseth from temptation, eyther begun or continued: For these two doe so necessarily follow, and so inseparably accompany each the other, that no distresse, of what kind soeuer, can be seuered from temptation. And therefore, according to the diuers sorts of temptations that doe befall men, must the distresses of the mind be distinguished.

Now Temptations be of two sorts; eyther of *triall*, or *seducement*.

ment. Temptations of *triall* are such as doe befall men, for the triall and proofe of the grace of God which is in them. The Temptations of triall, are two-fold: the first, is a *combate* of the conscience *directly* and *immediately* with *the wrath of God*; which beeing the most grieuous temptation that can be, it causeth the greatest and deepest distresse of conscience. The second is, the triall of the *Crosse*, that is, of outward affliction, whereby God maketh proote of the faith of his children; and not onely that, but of their hope, patience, and affiance in his mercy for their deliuerance.

Temptations of *seducement* be such, as wherein men are entised, to fall from God and Christ, to any kind of euill. And these are of three kindes. The first is, immediately from the Diuell; and it is called the temptation of *Blasphemies*, or the *Blasphemous temptation*. The second is, *from a mans owne sinnes*, originall and actuall; and this also hath sundry branches, as we shall see afterward. The third proceedes from *Imagination* corrupted and depraued. Now answerable to these seuerall kindes of Temptations, are the seuerall kindes of Distresses. And as all temptations may be reduced to those fiue, which haue beene before named; so may all distresses be reduced to fiue heads, arising of the former temptations.

Sect. 2.

Before I come to handle them in particular; we are to consider in the first place, what is the best and most sure Generall Remedy, which may serue for all these, or any other kinde of temptation, that is incident to man: and by this, the curing of any particular distresse, will be more easie and plaine.

The Generall Remedie of all Distresses.

This generall Remedy, is the *Applying of the promise* of life euerlasting, in and by the blood of Christ. For no physicke, no arte or skill of man, can cure a wounded and distressed conscience, but onely the blood of Christ. And that this is the soueraigne remedy of all other, no man doubteth. The maine difficulty is, touching the manner of proceeding, in the application of the promise. Herein therefore, three things must be performed.

First of all, the partie must disclose the cause of the particular distresse, that the remedie may the better bee applied.

For the truth is, that the very opening of the cause is a great ease to the minde, before any remedie be applyed. Yet by the way, this care must be had, that the thing to be reuealed be not hurtfull to the partie to whom it is made knowne: For the distresse may haply arise of some confederacie, in matters of Treason; by the concealing whereof, the partie to whom they are reuealed, may intangle himselfe in the same danger.

Secondly, if the cause may be knowne (for sometime it is hid from the partie distressed) then triall must be made, whether the said partie be fit for comfort, yea, or no: For if he be found to be vnfit, the Word of God shall be mis-applyed, & consequently abused. His fitnesse for comfort may be found out, by searching whether he be humbled for his sinnes, or not; for men may be in great distresse, and yet not touched at all for their sinnes. This humiliation stands in sorrow for sinne, with confession of the same vnto God, and in earnest prayer for the pardon thereof, with an heartie desire of amendment of life. But if on the other side, the partie be vnhumbled, then the first and principall care must be, to worke in him some beginning of humiliation. This may be done in a friendly and Christian talke and conference, whereby he must first be brought to see and well to consider his owne sinnes; secondly, to grieue and to be sorrie for them, at the least, for some of the principall.

And touching this sorrow, two things must be remembred: first, that the nature of worldly sorrow must be altered, by being turned and changed into sorrow according to God. If a man be in some danger of his life, by bleeding at the nose; experience teacheth, the counsell of the Physician is, to open a veine, and let the partie blood in the arme, that the course thereof may be turned another way: The like order is to be taken with men that are troubled with worldly sorrow in their distresse; and that is, to turne the course of their griefe, by causing them to grieue, not for worldly respects, or onely in consideration of the punishment due vnto them for their sinnes, but principally for the very offence of God, in and by their sinnes committed.

This done, a second care must be had, that this sorrow for sinne be not confused, but a distinct sorrow. The man that is in sorrow, must not be grieued onely, because hee is as other men are, a sinner; but more especially for this and that particular sinne, by which it comes to passe that he is such or such a sinner;

ner; that so his sorrow in respect of sinne, may be distinct, and brought as it were to some particular head. And men in this case, must deale with the party distressed, as Surgeons are wont to doe with a tumour, or swelling in the body: whose manner is first to apply drawing and ripening plaisters to the place affected, to bring the sore to an head, that the corruption may issue out at some one place: and then afterward healing plaisters, which are of great vse to cure the same: Euen so confused griefe must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in speciall, in regard of some one or more distinct and seuerall offences. And he that is grieued for one sinne truely, and vnfainedly, from his heart; shall proportionally be grieued for all the sinnes, that he knoweth to be in himselfe.

The third thing required in applying this remedy, is, the ministring and conueying of comfort to the mind of him, that hath confessed his sinnes, and is truely humbled for them: and it is the point of the greatest moment of all. Where if the Question be, how this comfort should be ministred? the answer is, It may be done, by bringing the partie troubled within the compasse of the promise of life. And there be two waies of doing this: the one false, and the other true.

Sect. 3.

Some thinke, that men may bee brought within the Couenant, by the doctrine of Vniuersall grace and redemption. But this way of perswading a man that he hath title in the Couenant of grace, is both false, and vnfit. False it is, because all the promises of the Gospell, are limited with the condition of Faith, and Repentance; not being vniuersall to all, but made onely to such persons, as repent and beleeue: therefore they are indefinite in regard of whole mankind, and to beleeuers onely they are vniuersall. The false way of ministring comfort.

It is obiected, that God would haue all men to bee saued. 1 Tim. 2. 4.
Ans. The Apostle is the best expounder of himselfe; & he saith in the *Acts* to the same effect, *The time of this ignorance God regarded not, but NOW he admonisheth all men every where to repent.* Act. 17. 30. In which words, *Paul* ads this circumstance of time [*now*,] to limit this good will of God, to the last age of the world,

after the comming of Christ in the flesh, and not to enlarge the same to all the posteritie of *Adam*. And so must he be vnderstood in the place to *Timothy*; *God would haue all men to be saued:* that is, *now*, in this last Age of the World. And thus the same Apostle, 2. *Corinth.* 6. expounds a certaine Prophecie of *Esay*, concerning the acceptable time of grace. *Now* (sayth he) *is the*
Esai. 49. 8. *acceptable time, behold* [*Now*] *is the day of saluation*; meaning the time of the New Testament. And *Coloss.* 1. 26. *The mysterie hid from the beginning, is* now *made manifest to the Saints.* And *Rom.* 16. 26. *The reuelation of the secret mysterie is* now *opened.* All which, and many other places about the same matter, hauing the circumstance of time [*Now*] must needs be limitted to this last Age of the World. As for the note of Vniuersalitie, *All*, it must not be vnderstood of all particulars, but of all kinds, sorts, conditions, and states of men; as may be gathered out of
1 Ioh. 5. 16. the former words: *I would that prayers be made for all men*; not for euery particular man (for there be some that sinne vnto death, for whom we may not pray) but for all states of men, as well Princes, as subiects; poore, as rich; base, as noble; vnlearned, as learned, &c.

But the saying of *Paul* is vrged, 2. *Cor.* 5. 18. *God was in Christ, reconciling the* World *vnto himselfe:* therefore the promise in Christ belongs to the whole World, and consequently to euery one. *Ans.* The same Apostle shall againe answer for himselfe, *Rom.* 11. 15. *The casting away of the Iewes, is the reconciling of the World*, that is, of the Gentiles, in the last Age of the World: for so he said before more plainely, *The falling away of the Iew, is the riches of the World*; *and the diminishing of them, the riches of the Gentiles.* And so must that place to the Corinths be vnderstood, namely, not of all and euery man that liued in all Ages and Times, but of them that were (by the dispensation of the Gospel) to be called out of all Kingdomes and Nations, after the death and ascension of Christ.

Thus then the promise of saluation is not *vniuersall*, without exception, or restraint: and therefore application made by the vniuersalitie of the promise, admits some falsehood.

Secondly, this way of applying is also vnfit. For the reason must be framed thus: *Christ died for all men; but thou art a man, therefore Christ died for thee.* The partie distressed will grant all, and say; Christ indeed dyed for him, if hee would haue

receiued

receiued Christ, but he by his sinnes hath cut himselfe off from his owne Sauiour, and hath forsaken him, so as the benefit of his death will doe him no good.

Sect. 4.

The right way of ministring Comfort to a party distressed followeth. In the handling whereof, first I will lay downe the Grounds, whereby any man that belongs to God, may be brought within the Couenant. And then I will shew the Right way, how they must be vsed and applied. The grounds of Comfort.

For the first, Recourse must not be had to all graces, or to all degrees and measure of grace; but onely such, as a troubled Conscience may feele and reach vnto. For those that bee the true Children of God, and haue excellent measure of grace; when they are in distresse, feele little or no grace at all in themselues. The graces then, that serue for this purpose, are three: Faith, Repentance, and the true Loue of God, which is the fruit of them both. And that wee may the more easily and truely discerne of them, and not be deceiued, inquirie must be made, what be the Seedes and beginnings of them all.

The first Ground of grace is this: *A desire to repent and beleeue, in a touched heart and conscience, is faith and repentance it selfe; though not in nature, yet in Gods acceptation.* I proue it thus: It is a principle granted and confessed of all men; that in them which haue grace, God accepteth the will for the deed. *If there be a willing mind* (saith the Apostle) *it is accepted not according to that a man hath not, but according to that he hath.* 2 Cor. 8. 12. Againe, God hath annexed a promise of blessednes, and life euerlasting to the true and vnfained desire of grace. Whence it is, that they are in Scripture pronounced blessed, which *hunger and thirst after righteousnes.* Mat. 5. 6. And who are they but such as feele themselues to want all righteousnesse, and doe truely and earnestly desire it in their hearts? For hunger and thirst argues both a want of some thing; & a feeling of the want. And to this purpose the holy Ghost saith, *To him that is athirst, will I giue to drinke of the water of life freely.* Reuel. 21. 6. Now this thirsty soule, is that man, which feeles himselfe destitute of all grace, & Gods

fauour

fauour in Christ & withall doth thirst after the blood of Christ, and desires to be made partaker thereof. God is wont mercifully to accept of the desire of any good thing, when a man is in necessitie, and stands in want thereof. *The Lord* (saies *Dauid*) *heares the desire of the poore*, that is, of them that are in distresse, either of body or minde: *Yea, he will fulfill the desire of them that feare him.*

Psal. 10. 17.

Psal. 145. 19.

It will be said, that the desire of good things is naturall: and therefore God will not regard mens desires.

I answer, Desires be of two sorts; Some be of such things, as men by the meere light of nature know to be good: for example; the desire of wisedome, of ciuill vertue, of honour, of happinesse, and such like: and all these nature can desire. Others be aboue nature, as the desire of remission of sinnes, reconciliation, and sanctification: and they which seriously desire these, haue a promise of blessednes and life euerlasting. And hence it followes, that desire of mercy, in the want of mercy, is mercy it selfe; and desire of grace, in the want of grace, is grace it selfe.

A second Ground is this: *A godly sorrow wherby a man is grieued for his sinnes, because they are sinnes, is the beginning of repentance, and indeed for substance is repentance it selfe.* The Apostle *Paul* reioyced that hee had in the worke of his Ministerie, wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow *that causeth repentance not to be repented of.* This sorrow may be discerned in this sort: The heart of him in whom it is, is so affected, that though there were no conscience, nor diuell to accuse, nor hell for condemnation; yet it would be grieued in it selfe, because God by sin is displeased and offended.

2 Cor. 7. 9.

If it be alleadged, that euery one cannot reach to this beginning of repentance, thus to sorrow for his sin; then I adde further, If the party be grieued for the hardnes of his heart, whereby it comes to passe, that he cannot grieue, he hath vndoubtedly receiued some portion of godly sorrow. For it is not nature, that makes vs to grieue for hardnesse of heart, but grace.

The third Ground is, that *A settled purpose, and willing minde to forsake all sinne, and to turne vnto God, (though yet no outward conuersion appeare,) is a good beginning of true conuersion & repentãce. I thought* (saith *Dauid*) *I will confesse against my selfe my wickednesse,*

Psal. 31. 5.

kedness, vnto the Lord, and thou forgauest the punishment of my sinne. And to this is added (*Selah,*) which is not onely a musicall note; but, as some thinke, a note of obseruation, to mooue vs to marke the things that are set down, as being of speciall weight and moment. And surely this is a matter of great consequence; that vpon the very vnfained purpose of confession of sinne, God should giue a pardon thereof. Take a further proofe of this in the prodigall sonne, whom I take not for one that was neuer called, or turned to God, (though some doe so, and seeme to haue warrant for their opinion:) but rather for him that is the Child of God, and afterward fals away. Now this man being brought by some outward crosses and afflictions, to see his owne miserie, purposeth with himselfe, to returne to his father againe, and to humble himselfe, and confesse his iniquitie: and vpon this very purpose, when he had said, *I will goe to my father, and say vnto him, Father, I haue sinned, &c.* at his returne a far off, his father receiues him as his childe againe, & after acceptation followes his confession. The like is to be seene in *Dauid*, who beeing reproued by the Prophet *Nathan*, for his sinnes of adulterie and murther, presently made confession of them, and at the very same time, receiued by the Prophet sentence of absolution, euen from the Lord himselfe, wherein he could not erre.

Luk.15.17,18.

2 Sam.12.13.

The fourth Ground. *To loue any man because he is a Christian, and a child of God, is a sensible and certaine note of a man that is partaker of the true loue of God in Christ. Hereby* (saith S. *Iohn*) *we know that we are translated from death to life, because we loue the brethren.* Loue here is not a cause, but onely a signe of Gods loue to vs. And our Sauiour Christ saith, *He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward.*

1 Ioh.3.14.

Mat.10.41.

Now that we be not deceiued in these grounds; it must bee remembred, that these beginnings of grace (bee they neuer so weake) must not be flittering and fleeting, but constant and setled; not stopped nor stayed in the way, but such as daily grow and increase: and then they are indeed accepted of God. And he that can find these beginnings, or any of them truely in himselfe, hee may assure himselfe thereby that he is the childe of God.

Sect. 5.

The true way of bringing a man within the Couenant.

Hauing thus laid downe the Grounds of comfort: I come now to the way, by which the partie in distresse, may bee brought within the compasse of the promise of saluation. This way stands in two things; in making Triall, and in applying the promise.

First then, Triall must be made, whether the person distressed haue in him as yet, any of the forenamed grounds of grace or not. This triall may be made by him that is the comforter, in the mooning of certaine Questions to the said person. And first, let him aske, whether hee beleeue and repent? The distressed partie answers no, hee cannot repent nor beleeue. Then he must further aske, whether hee desire to beleeue and repent? to this he will answer, he doth desire it with all his heart; in the same sort is hee to make tryall of the other grounds. When a man is in the fitte of temptation; he will say resolutely, hee is sure to be damned. Aske him in this fitte, of his loue to God, he will giue answer, he hath none at all; but aske him further, whether hee loue a man because he is a Christian, and a child of God, then will he say he doth indeed. Thus after triall made in this manner, some beginnings of faith and repentance will appeare, which at the first lay hid. For God vseth out of the time of prosperitie, by, and in distresse and affliction to worke his grace.

The second point followeth. After that by triall some of the foresaid beginnings of grace be found out, then comes the right applying of the promise of life euerlasting to the partie distressed. And that is done by a kind of reasoning: the first part whereof, is taken from Gods Word; the second from the testimony of the distressed conscience; and the conclusion is the applying of the promise on this manner: *He that hath an vnfained desire to repent and beleeue, hath remission of sinne, and life euerlasting: But thou hast an earnest desire to repent and beleeue in Christ. Therefore remission of sinnes and life euerlasting is thine.*

Maior.

Minor.

Conclusio.

And here remember, that it is most conuenient, this Applicati on be made by the Minister of the Gospell, who in it, must vse his ministeriall authoritie giuen him of God, to pronounce

nounce the pardon. For in distresse, it is as hard a thing to make the conscience yeeld to the promise, as to make fire and water agree. For though men haue signes of grace and mercy in them, yet will they not acknowledge it, by reason of the extremitie of their distresse. In this manner, vpon any of the former grounds, may the troubled and perplexed soule be assured, that mercy belongs to it. And this I take to bee the onely generall and right way of comforting a distressed conscience.

Now that the promise thus applyed, may haue good successe, these fixe rules must necessarily be obserued.

I. One is, that *the comfort which is ministred, bee allayed with some mixture of the Law:* that is to say, the promise alone must not be applyed, but withall, mention is to be made of the sinnes of the partie, and of the grieuous punishments due vnto him for the same. The reason is, because there is much guile in the heart of man; insomuch, as oftentimes it falleth out, that men not throughly humbled, beeing comforted either too soone, or too much, doe afterward become the worst of all: In this respect, not vnlike to the yron, which being cast into the fire vehemently hot, and cooled againe, is much more hard then it would haue beene, if the heate had beene moderate. And hence it is, that in the ministring and applying of comfort, wee must withall somewhat keepe them downe, and bring them on by little and little to repentance. The sweetnesse of comfort is the greater, if it be allayed with some tartnesse of the Law.

II. Another rule is this: *If the distressed partie bee much possessed with griefe of himselfe, hee must not bee left alone, but alwaies attended with good company.* For it is an vsuall practice of the Diuell, to take the vantage of the place and time, when a man is solitarie, and depriued of that helpe, which otherwise hee might haue in societie with others. Thus hee tempted *Eue*, when shee was apart from her husband. And in this regard, *Salomon* pronounces *a woe to him that is alone.* But Eccl. 4. 10.
herein doth his malice most appeare, in that he is alway readiest, when a man is in great distresse, and withall solitarie, then vpon the sudden to tempt him to despaire, and to the making away of himselfe.

III. Thirdly, *the party in distresse must be taught, not to rest vpon his owne iudgement, but alwaies to submit himselfe, and be content*

to

to be aduised by others, that are men of wisedome, iudgement, and discretion. A thing to be obserued the rather, because the very neglect thereof hath caused sundry persons to remaine vncomforted for many yeeres.

IV. Fourthly, *the partie distressed must neuer heare tell of any fearefull accidents, or of any that haue been in like or worse case then himselfe is.* For vpon the very report, the distressed Conscience will fasten the accident vpon it selfe, and thereby commonly will be drawne to deeper griefe, or despaire. The mind afflicted, is prone to imagine fearefull things; and sometime, the very bare naming of the Diuell, will strike terror and feare into it.

V. Fiftly, the partie that is to comfort, must beare with all the wants of the distressed; as with their frowardnesse, peeuishnesse, rashnesse, and with their distempered and disordered affections and actions: yea, hee must put vpon him (as it were) their persons, being affected with their miserie, and touched with compassion of their sorrowes, as if they were his owne; grieuing, when hee seeth them to grieue; weeping, when they doe weepe and lament.

VI. Sixtly, hee that is the Comforter, must not be discouraged, though after long labour and paines taking, there follow small comfort and ease to the partie distressed. For men will often bewray their stiffenesse in temptation, and vsually it is long before comfort can be receiued: and why? surely, because God hath the greatest stroke in these distresses of mind, and brings men through all the temptations that he hath appointed, euen to the last and vtmost, before he opens the heart, to receiue comfort. The Church, in the Canticles, seekes for her Beloued: but before she can find him, she goes about in the Citie, through the streets, and by open places, passing by the Watchmen themselues; and after shee hath vsed all meanes, without helpe or hope, at length, and not before, she findes her Beloued, *Him in whom her soule delighteth.*

Can.3.4.

Thus much for the generall Remedie of all Distresses: now I come to the particular Distresses themselues.

CHAP.

CHAP. VIII.

Of the first Special Distresse, arising of a Diuine Temptation.

THe first Distresse ariseth of a *Diuine Temptation*; which is a combat with God himselfe *immediately*. And this Distresse is, when the Conscience speakes some fearefull things of God; and withall, the partie distressed feeles some euident tokens of Gods wrath.

Sect. I.

Examples hereof, wee shall find many in the Word of God. One is, the example of righteous *Iob*; who hauing beene long in outward afflictions, was withall exercised with the apprehension of the anger of God: and in that state he saith, that *the Arrowes of the Almightie were in him, that the venome thereof did drinke vp his spirit, that the terrors of God did fight against him.* Yea, further he addeth, that *God was his enemie, and writ bitter things against him, and made him to possesse the sinnes of his youth.* And at another time he complaineth, that *Gods wrath had torne him, that he hated him, gnashed vpon him with his teeth, and had sharpened his eyes against him; yea, that he had taken him by the necke, and beaten him, and set him as a marke for himselfe.* In all which, and diuers other places, it appeares, that his Conscience was exercised with the sense of the wrath of God, which had now euen seized vpon his soule. Examples. Iob 6.4. Iob 13.26. Iob 16.9.

Another example we haue in *Dauid*, who also was exercised with this temptation and trouble of mind; as the first words of the sixt Psalme, and the whole tenour thereof, doe euidently shew. For, first hee desires the Lord, *not to rebuke him in his wrath*; and afterward complaineth, that his griefe was so great, that his very flesh consumed, his bones were vexed, and his bodie brought to such a state, as no sicknesse could haue brought him vnto. And it is not vnlike, that the same Prophet did often fall into the like kind of distresse of mind; as may be gathered out of Psalme 77. and sundry other places. Psal. 6.

Now, as it fared with these and diuers other seruants of God in ancient times, so are we not without some instances thereof in

in out dayes. Amongst many, that worthy man, Master *Luther*, writes of himselfe, that he was in this particular temptation; and that he learned in it, the Doctrine of the Iustification of a sinner by the meere mercy of God, without any merit of works. And vpon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the sixt Psalme of *Dauid*; the scope and intent whereof, he writeth to be nothing else, but a soueraigne remedie of this and the like distresses of the Mind and Conscience.

Sect. 2.

The occasion. Now if it be demanded, What is the Occasion of this kind of temptation? I answer, that it ariseth sometimes vpon the commission of some notorious sinne, which doth wound the Conscience; as in *Cain*, *Iudas*, and *Saul*, who for their great and capitall sinnes, that stinged and wounded their Consciences, grew to a fearefull state, & consequently perished in this temptation. Sometimes againe it comes when there is no sinne committed, but obedience to God performed: and then there cannot be rendered any reason of it, either in man, or out of man, saue this, that God will haue it so to be. And the truth hereof is plaine, by the examples of *Iob* and *Dauid*, before mentioned.

Sect. 3.

The effects of this Temptation are many, and very strange. For outwardly it workes a change and alteration in the body, as it were a burning Ague; and it causeth the entralls to rise, the Liuer to rowle in the body, and it sets a great heat in the bones, and consumes the flesh, more then any sicknesse can doe. And that it is so as I say, beside experience, it is cleare in the Word of God. *Dauid* in this distresse affirmeth, that *his eyes were eaten as it were with wormes, and sunke into his head*, Psal.6.7. *That his*
Iob 30.30. *moisture became as the drowth in Summer*, Ps.32.4. And *Iob* sayes, that his *skin was blacke vpon him, his bones were burnt with heat:*
Iob 16.8. yea, that by means of this distresse, *he was now full of wrinkles, and his leaneneſſe did rise vpon him.* It is a Principle which Physicians doe hold, That *the mind followes the temperature of the body, and is affected according to the good or euill constitution thereof:* which though

though it be true, yet withall it is as manifest on the other side, that the body doth often follow the state and condition of the minde. For a distressed heart must, of necessitie, make a fainting and a languishing body.

Sect. 4.

But the principall thing to be sought for in this temptation is, the *Remedy* thereof: whereunto there be fiue things required, which are to be practised, as occasion shall be offered. The Remedy

First, choise must be made of the most fit and present remedy, and that must be vsed in the first place.

Now the most fit and present remedy is, to bring the party troubled to the *personall* exercises of faith and repentance, *by, and in himselfe*. For this end, he must first examine his conscience most straightly and narrowly, of all the sinnes of his heart and life. Secondly, he must humbly confesse against himselfe, all his knowne sinnes: and withall acknowledge the due condemnation, that he thereby hath deserued. Thirdly, hee must cry to heauen for mercy, intreating the Lord most instantly for pardon, and for the restraint of his wrath due vnto him for his sinne. *Dauid* being in this distresse, performed all these duties, as we may reade in the sixt Psalme: and he saith further of himselfe, that *whilest he concealed his sinnes, the hand of God was heauy vpon him: but vpon his earnest confession*, and deprecation, *he receiued mercy*. And if we reade the booke of *Iob*, we shal find that the principall scope thereof is this; namely, to shew vnto vs, that *Iob* was throughly exercised with this temptation, and that in the end hauing beene rebuked both by his friends, and by God himselfe, his recouery was made, by humbling himselfe, when he saith, *Behold, I am vile*: againe, *now I abhorre my selfe, and repent in dust and ashes*. Psal. 32. Iob. 39. 37.

Some may here demand, If it fall out, that the person himselfe cannot performe any good duty of himselfe, by reason of his distraction in soule and body, what must then bee done? *Ans.* If the party can but sigh, and sobbe vnto God for mercy, and comfort: it is no doubt, a worke of Gods spirit, and a practise both of faith, and repentance. *We know not* (saith S. *Paul*) *what to pray as we ought*, (namely, in our distresses) *but the spirit it selfe maketh request for vs, with sighes that cannot be expressed:* Rom. 8. 26.

Exod.14.15. and therein lyes our comfort. Thus *Moses* at the Red Sea being in great distresse, and not knowing what to say or do, sighed and groaned inwardly in his soule vnto the Lord, for helpe and protection; and his very desire was in stead of a lowd cry in the eares of the Lord.

The second thing is, that triall must be made, whether the partie hath in him any token of grace, or not?

These tokens are the small beginnings of grace, which before I haue declared. As for example; a griefe, because wee cannot grieue for sinne as wee should; a serious will and desire to beleeue, and repent; a purpose to sinne no more, and such like. If these be found in the partie, then by them, as by sure pledges, hee may be assured of the fauour of God towards him: and where any of these be found, the saying of God to S. *Paul* must
2.Cor.12.9. be vrged, *My grace is sufficient for thee*; and therewith must the distressed partie stay his minde. Yea, we are to be content with any condition in this life, be it neuer so miserable, so long as we are in the fauour of God, though he should lay vpon vs euen the paines of Hell, till the time of our death. So did *David*; who when hee was pursued by his owne sonne, vttered these words
2.Sam.15.36. vnto God: *Behold, if I please thee not, doe with me what thou wilt.*
Rom.9.3. And the like was the mind of *Paul*; who being assured of the fauour of God, was content, for his glory, and the saluation of the Israelites (if it had beene possible) to be separated from Christ, and to endure the very pangs of Hell.

The third thing in this Cure is, to apply to the said distressed partie such promises of God made vnto afflicted persons, as are most large and comfortable.

For example, that *the Lord is neere to them that are of a contrite heart, and will saue such as be afflicted in spirit*, *Psal.*34.18. Againe, *I came not* (saith our Sauiour Christ) *but to the lost sheepe of the house of Israel*, *Matth.*15.24. Hee sayes not, to the straying sheepe, but to such as are now in the Pit, ready to be drowned; or in the Lyons mouth, readie to be deuoured. Againe, *The*
Luk.4.18. *Spirit of the Lord is vpon me, therefore he hath anointed me, that I should preach the Gospel to the poore*; that is, to such as are distressed in Conscience, and poore in spirit: *He hath sent me that I should heale the broken hearted, that I should preach deliuerance to the Captiues.* These and many such like other promises are in this case to be vrged, and the partie mooued to endeauour to

beleeue

beleeue them, to hold to them, and to rest himselfe vpon them, though he lose all things else.

Fourthly, the party must bee brought to a serious consideration of his own life past, and of Gods mercifull dealing with him and others in his case in former times, and therewith is he to be comforted for the time present. For if aforehand he hath receiued any tokens of the fauour and loue of God, by them he is now to stay and to settle his minde. The reason is plaine: the gifts of God are without repentance; whom he loueth once, he loueth to the end: and whom he chuseth, he calleth, iustifieth, and sanctifieth, and will also in time glorifie. *Dauid* being in such affliction, that he could hardly thinke vpon God, yet he tooke this course, prayed to the Lord for comfort, communed with his owne heart, and called to remembrance how God had formerly dealt with him: and with this meditation of the continuall course of Gods mercy in his preseruation, he confirmed his faith, and staied his heart in his greatest troubles. Psal. 77. 10.

Sect. 5.

The fift and last thing to be done, is the remooueall of such *reasons and doubts*, as the party distressed vsually makes against himselfe, for his owne ouerthrow. For it is the manner of those that are troubled in mind, to dispute against themselues; and commonly they are wont to alleadge three things. Remooueall of Doubts.

First, being instructed how to humble themselues, and to depend on Gods mercy, they will grant, that all these indeed are good things, but they belong not to them; for they neither doe, nor can feele any thing, but the tokens of Gods anger, and that they are already entred into some degrees of condemnation.

This obiection may be taken away, by informing them of the manner of Gods dealing in all his workes. For commonly he works all things in his creatures, *in, and by contraries*, if we could know the whole frame of them.

Thus in the Creation euery creature had his being of that which had no being; and something was made, not of something, but of nothing. After the flood, the signe of Gods couenant, for the preseruation of the world from destruction by raine, is the Raine-bow, which indeed is a naturall signe of raine. When *Elias* was to prooue the Lord to be the onely true

God, against the Idolatrous Priests of *Baal*, and that by burnt offerings; he powred water vpon the sacrifice, and fills a trench with water round about, and in this contrary meanes was the sacrifice burnt vp. Christ for the curing of a blind man, tempers spettle and clay together: which in all reason, is a fitter meanes to put out the eyes, then to cause the blind to see.

Thus in the worke of our Redemption, Christ giues life, not by life, but by death, and he sends men to heauen by the gates and suburbes of hell: he shewes his greatest power, in the greatest weaknesse; nay his power is made perfect through weaknes. He will not build vpon an old foundation, but he pulls downe and destroyes all, that Man may haue no hope at all in himselfe, but that all the hope he hath, may be in God. First he kills, and then he makes aliue, as *Anna* speaketh: first hee woundeth, and then he healeth. He makes man to sowe in teares, that afterward he may reape in ioy. And hee that knowes Gods dealing to be this, must herewith rest content, and satisfied: because in wrath, God vseth to remember his mercy: yea his mercy is neuer sweete vnto the palate of the soule, vntill it be seasoned with some taste of his wrath. The Paschall Lambe was eaten with some hearbs, to signifie, that we can feele no sweetnesse in the blood of Christ, till we first feele the smart of our owne sinnes and corruptions.

2 Cor. 10. 19.

1 Sam. 2.

Secondly, these persons vse to alleadge against themselues, that if they could feele any comfort at all, then they would stay their minds, and yeeld to good perswasions, and exhortations.

To this the answer is; That there is a rule of grace, (which we must follow) gathered out of the Word of God, and the experience of Gods Children, contrary to the rule of nature, and aboue the light of reason: and it is this, that *in case of affliction, we must not liue by feeling, but by faith.*

This rule is grounded vpon the speech of the Lord by the Prophet, *The iust man shall liue by his faith.* When we haue neither sight, nor sense, nor any taste of Gods mercy, but only apprehended his wrath, euen then wee must labour to lay hold of mercy in his Word, and promise. Sense and feeling, are not alwaies fit directions for the time of this life: For he may be the deare childe of God, that in present feeleth nothing but his wrath & indignation. This indeed is the true tryall of our faith, when euen aboue & against reason, we rely on the mercy of God in

Hab. 2. 4.

in the apprehension of his anger. So did *Dauid*, *Out of the deepe*, (saith hee) that is, beeing now deepely plunged into the pangs of a distressed conscience, *haue I called vpon thee, O Lord:* and *Iob* in the like case. *Lord though thou kill mee, yet will I trust in thee.* Psal. 30. *Abraham* is commended by the holy Ghost, amongst other things, for this, that he beleeued in God, *aboue hope:* that is, against all matter of hope, that might possibly be conceiued, vpon the consideration of the strength of naturall causes. The thiefe vpon the crosse, feeling nothing but woe: and seeing nothing in Christ but miserie and contempt, yet he beleeued in Christ, and was saued. In a word, Christ himselfe when he was forsaken of all men, and voide of all worldly comfort, and felt nothing but the depth of the wrath of God, in his agony and passion; yet by the faith of his manhood, he stayed himselfe and said, *My God, my God.* Rom. 4. 18.

Thirdly, they vse to pleade, that their case is desperate, that neuer any was in such a state as they are, neuer any touched with the like distresse of minde.

Ans. It is false: For the holy Ghost hath penned three notable places of Scripture, the booke of *Iob*, and the two *Psalmes* of *Dauid*, wherin are propounded vnto vs the examples of *Iob*, and *Dauid*, Gods owne deare seruants, who were in as great distresse, as euer they, or any other haue beene. And they may not thinke, that they euer could bee able to indure greater paines then Christ; who notwithstanding in the anguish of his soule vpon the Crosse, cryed out, *My God, my God, why hast thou forsaken me?* Psal. 6. & 77.

And thus much touching the first kind of trouble of conscience, called the diuine temptation.

CHAP. ¶ X.

Of the second speciall Distresse, arising from outward afflictions.

THe second kinde of Distresse is that which ariseth from *outward afflictions*. By *Afflictions* I vnderstand all manner of miseries and calamities in this life, from the least to the greatest, from the paine of the little finger to the very pangs of death.

Now the Question is, how the trouble of minde, arising by Afflictions, may be remedied. For the answer of which question, two things are required of the partie distressed; *Practice* and *Meditation*.

Sect. 1.

Practice in case of Affliction.

The *Practice* is that, which is to be vsed, in all distresses of mind whatsoeuer. And it is a diligent *examination* of the conscience in regard of sinne: an earnest and hearty *confession* thereof vnto God: and *deprecation*, that is, earnest prayer vnto him, for the pardon of the same. These three things being done truely and vnfainedly from the heart, are a present remedie against this trouble, and bring with them much comfort.

2 Chr. 33. 21, 22 *Manasses* the King of Iudah, that had committed much wickednesse: when he was carried captiue to Babel, and there put in chaines, he humbled himselfe, acknowledged his sinnes, and prayed earnestly vnto the Lord, and the issue was good; for God was intreated of him, and gaue him deliuerance. *Iob* being long in outward affliction, humbled himselfe in like manner, Dan 9. 10, 11. and at length receiued comfort. *Daniel* humbled himselfe before God, for his owne sinnes, and for the sinnes of Gods people, making request vnto God earnestly for them, and euen when he was in the act of praying, the Lord sent his Angel *Gabriel*, to giue him notice of deliuerance. Lastly, the Church of Lament. 3. 40. God vnder the crosse, performed the like duty, *Let vs search & trie our waies, and turne to the Lord:* and God in mercie gaue an eare vnto her mourning and lamentation. By all these places, it is apparent, that there is no better remedy in the world, for the minde of man, grieued by meanes of outward afflictions, then the practice of the duties beforenamed.

Sect. 2.

Meditations in case of Affliction.

The next thing vnto Practice, is the *Meditation* of the comfortable doctrines that are set downe in the word of God, touching afflictions. All which doctrines may be reduced to fiue principall and maine grounds of comfort, and shall be laide downe in their order.

The

The first Ground is, that *All afflictions from the least to the greatest doe come to passe, not by accident, chance, or fortune, but by the speciall prouidence of God.* I explaine it thus: In euery particular crosse and affliction, there is the hand of Gods particular prouidence, and that in three regards. Grounds. 1. Gods prouidence.

First, because God *decreeth, and foreappointeth* euery particular crosse. Marke the words of *Paul, Whom God hath foreknowne, them hee hath predestinate, to bee made like vnto the image of his sonne*; and what is this image? nothing else, but a conformity vnto Christ in afflictions for this life, and in glory for the life to come. Now if God had decreed, that those whom he foreknew, should be conformable vnto his Sonne in these respects, then hath he also decreed the afflictions themselues. Rom. 8. 28.

Secondly, God doth not onely barely permit afflictions so to be, but also he *effecteth* them, & brings them into execution, as they are crosses, corrections, triall, and punishments. *I make peace* (saith the Lord) *and I will create euill*, that is, not the euill of sinne, but of punishment, which is euill in our sense and feeling. For things are tearmed euill two waies: some are euill indeed, some are euill not indeed, but in regard of our sense, apprehension, and estimation; and of this latter sort are afflictions, which God is said to *create*. And to this purpose is the saying of the Prophet *Amos, Shall there be euill in the citie, and the Lord hath not done it?* Esa. 45. 7. Amos 3. 6.

Thirdly, as God causeth afflictions, so he *ordereth and disposeth* them, that is, he limiteth and appointeth the beginning, the end, the measure of quantity, and the continuance thereof. Yea he also ordereth them to their right ends, namely, his own glory, the good of his seruants, and the benefit of his Church. Thus God is said to correct his people *in iudgement*, that is, so as he will haue the whole ordering of the correction in his own hand. *Ioseph* tells his brethren, that when they intended euill against him, in selling him to the Ishmaelites for siluer, *God disposed it for good.* When *Shemei* cursed *Dauid*, he forbade his seruants, so much as to meddle with him, and why? because (saith he) *the Lord bade him to curse, & who then dare say vnto him, Why hast thou done so?* And to this purpose the Prophet *Dauid* saith, *I held my peace & said nothing*: why, *because thou, Lord, hast done it.* Ieremie 30. 11. Gen. 15. 19, 20. a Sam. 16. 10. Psal. 39. 9.

Here some will say, If afflictions did come onely from God, it were somewhat, but oftentimes they come from men, that

beare vs no good will, and therefore no maruell though we be impatient. *Ans.* When crosses doe come from men, God vseth them as instruments, to execute his iudgements vpon vs; and in this worke, God is the chiefe doer, and they are as tooles, in the hand of the workeman. And the Lord inflicteth them vpon vs by men, to try our patience vnder the crosse. *Ioseph*, though he knew well, the bad dealing of his brethren towards him, yet he looked not to them alone, but to an higher cause, namely, the Lord himselfe, who executed his owne will by them: *God* (saith he) *disposed it to good.* And again, *God will send me before you into Egypt for your preseruation.*

Gen. 45. 5. & 50. 20.

2. Gods commandement.

The second ground is, *The commandement of God, touching the crosse, and obedience vnto him therein.* This commandement is expressed, *Luk.* 9. 23. where we are commanded to *take vp our crosse euery day*, and follow Christ. *Abraham* was commanded, with his owne hands to sacrifice his onely sonne *Isaac*; and to this commandement, (though otherwise a great crosse vnto him) hee addresseth himselfe to yeeld obedience. And in the prophecy of *Micah*, the Church saith, *Shee will beare the wrath of the Lord*, that is, shee will performe obedience to him in the crosse, *because wee had sinned against him.* And S. *Peter* saith, that *God resisteth the proud, and giueth grace to the humble: therefore humble your selues vnder the mighty hand of God.* And this being the commandement of God, that we should yeeld obedience to him, in euery affliction, we ought to be no lesse carefull to obey it, then any one commandement of the morall Law.

Mich. 7. 9.

1 Pet. 5. 5, 6.

3. Gods presence.

The third ground is, that *God will be present with his seruants in their afflictions.* Vpon this ground, *Dauid* comforts himselfe, *because God hath promised to heare him, to be with him in trouble, & to deliuer him.* And in another place, *Though I should walke in the shadow of death, I would feare none ill, for thou art with me, &c.*

Psal. 91. 15.

Psal. 23. 4.

Now that we may the better vnderstand this doctrine, we are to consider what be the Ends or Effects of Gods being with vs in affliction, whereby he testifieth his presence, & they are three.

The first is, to worke our deliuerance from the crosse: *Call vpon me* (saith the Lord) *in the time of thy trouble, and I will deliuer thee.* This promise must not be vnderstood simply, but with an exception, *so farre forth as it shall be for our good.* For all promises of temporall deliuerance, are conditionally, and must be conceiued,

Psal. 50. 15.

ued, with this limitation of the crosse, and chastisement, if God please to impose it.

Some may say, How if God will not deliuer vs, but leaue vs in the affliction, what comfort shall we then haue?

Answ. In the second place therefore wee must remember, that God will temper and moderate our afflictions, so as wee may be able to beare them. *Habakuk* prayeth vnto God in the behalfe of the Church, *that he would in wrath remember mercie.* Hab. 3. 2. And *Paul* saith, that *the Lord will not suffer vs to be tempted aboue that we are able to beare, but will giue an issue with the temptation.* 1 Cor. 10. 13.

Thirdly, put the case that God doth not moderate our afflictions, but suffer them to remaine vpon vs, not onely for some time of our life, but to the very death; yet then he will testifie his holy presence another way, namely, by giuing the partie distressed power and strength to beare his affliction. *Vnto you it is giuen* (saith *Paul*) *for Christ, that not onely ye should beleeue in him, but also suffer for his sake.* Phil. 1. 29.

The fourth ground of comfort in affliction, is, that *euery affliction vpon the seruants of God, hath some speciall goodnesse in it,* Rom. 8. 28. *We know that all things worke together* for good *vnto them that loue God.* And in regard hereof, the crosses which are endured by Gods children, are so farre from being preiudiciall to their saluation, that they are rather helpes and furtherances of the same. Now this goodnesse is perceiued two wayes: first, by the *fruit* and *effect* of it; and then, by the *qualitie* and *condition* thereof: in both which respects, afflictions are good. 4. Goodnesse of afflictions.

Touching the *fruits* of Afflictions, because they are manifold, I will reduce them to seuen principall Heads. Fruits of affliction.

I. Afflictions doe make men to see and consider their sinnes. *Ioseph's* brethren, for twentie yeeres together, were little or not at all troubled for their wickednesse, in selling their brother; yet vpon their affliction in Egypt, they began to consider what they had done. *Wee haue* (say they) *verily sinned against our brother, in that wee saw the anguish of his soule, when hee besought vs, and wee would not heare him; therefore is this trouble come vpon vs.* Gen. 42. 21. *Manasses* in the time of his peace gaue himselfe to Witchcraft, and the worshipping of strange gods; but when hee was captiue in Babylon, then was hee brought to the sight of his sinnes, and mooued to humble himselfe before God, for them. Consideration.

II. Afflictions

Humiliation. II. Afflictions serue to humble men in their soules before God. The young vnthrift in the Gospel, called the Prodigall Luk.15.7,&c. Child, while his Portion lasted, he spent liberally, and was grieued for nothing: but when he came to be pinched with hunger, and that through his owne folly, then he humbled himselfe before his father, and returned home vnto him. *Dauid* sayth of himselfe, that *in his prosperitie he thought he should neuer be mooued, because the Lord of his goodnesse had made his mountaine to stand strong: but* (sayth he) *thou dadst hide thy face, and I was troubled; then cryed I vnto the Lord.*

Amendment. III. They serue to worke amendment of life. *No chastising* Heb.12.11. (sayth the Author to the Hebrewes) *for the present seemeth to be ioyous, but afterward it bringeth the quiet fruit of righteousnesse, to them that are thereby exercised:* that is, afflictions and chastisements, that seize vpon Gods children, doe leaue after them amendment of life; as the Needle passeth thorow the Cloth, and leaueth the Thread behind it. *When wee are iudged* (sayth the 1.Cor.11.31. Apostle) *wee are nurtured of the Lord, that wee might not be condemned with the World.* And *Dauid* confesseth, *Psal.*119. *It is good for me that I haue beene afflicted, that I might learne thy Statutes.* Ioh.15. And the good Husbandman purgeth and pruneth the Vine, that it may bring forth more and better fruit.

Abnegation. IV. They cause men to deny themselues, and to rely wholly 2.Cor.1.9. on the mercie of God. Thus *Paul receiued the sentence of death in himselfe, that he should not trust in himselfe, but in God, that rayseth the dead.*

Inuocation. V. The fift, is Inuocation. For afflictions make vs to crie heartily and feruently vnto God, to bring our selues into his presence, and there to abase our selues before him. Thus the Psal.78.34. Lord said of the Israelites, that *when he slew them, then they returned, and sought him early.* Hosh.5.15. And elsewhere he saith of his children, that *in their afflictions they will seeke him diligently.*

Patience. VI. The sixt, is Patience. *Affliction bringeth forth patience;* Rom.5.3. *patience, experience, &c.* As if he should say; because the loue of God is shed in our hearts, therfore in afflictions, we are patient. Now whilest we patiently beare the crosse, we haue experience of the mercie and loue of God towards vs: and hauing once, in some notable deliuerance, tryed and tasted the mercie of God, wee doe by hope (as it were) promise to our selues the said fauour and mercie, for time to come.

VII. The

VII. The last fruite, is Obedience. This the holy Ghost teacheth, to haue beene the fruite of the suffering of Christ, when he saith, *Though he were the sonne, yet learned he obedience, by the things which he suffered.* Obedience. Heb. 5. 8.

In the next place, Afflictions are good in regard of their *qualitie* and *condition*, which is, that they are *tokens* and *pledges of our adoption*, when we make the best vse of them. *If ye indure chastening*, (saith the holy Ghost) *God offereth himselfe vnto you as vnto sonnes*, that is, he comes to you in the crosse, not as a iudge and reuenger, but as a kinde and louing father: and the crosse imposed, as it were his fatherly hand, wherewith hee chastiseth vs: and therefore *Iob* praiseth God for his affliction, saying, *God hath given, and God hath taken away, blessed be the name of the Lord.* Heb. 12. 7. Iob 1. 21.

The fift Ground of comfort is, *that the party distressed, hath partners in the crosse.* For first, he hath Christ to be his partner, because he hath fellowship with him, in that he is afflicted, and is willing to obey God therein. *Paul* accounteth it happines, to know the fellowship of Christs afflictions, and to be made conformable vnto his death, *Phil.* 3. 10. And S. *Peter* exhorteth beleeuers *to reioyce, in as much as they are partakers of Christs sufferings*, 1. Pet. 4. 13. Secondly, if the party afflicted repent, Christ communicateth with him all his crosses, and accounts them as his owne. The Apostle in this regard, would haue no man thinke it strange, no not when he is in the fiery triall, but rather to reioyce, because hee is partaker of Christs sufferings. 1. *Pet* 4. 12. And Christ saith to *Saul* persecuting his Church, *Saul, Saul, why persecutest thou me?* Thirdly, he that is afflicted, hath other seruants of God partakers with him in all his afflictions. The Apostle *Peter* wisheth the Church of God to resist *Satan* by faith, *knowing*, saith he, *that the same afflictions are accomplished in your brethren that are in the world*, 1. Pet. 5. 9. 5. Partakers in the Crosse.

Thus much generally of Afflictions, and of Comfort in them. It were a long and tedious worke to set all downe in particular, together with their proper and distinct Comforts: therefore I will passe them ouer, and speake onely of three kinds of Afflictions, with their Remedies.

Sect. 2.

Deferring of Deliuerance.

The first is, the *Deferring of deliuerance*; a great affliction, if it be considered. And touching it, I propound one Question, namely, *How the minde of the party distressed, may be staied, when as the Lord deferres deliuerance.*

For the answer hereof, three speciall points are to be considered.

I. First, that God hath in his wisedome, set downe certaine & vnchangeable times, for the accomplishment and issue of all things that are. *There is a time appointed to euery thing vnder the Sunne.* Eccl. 3. 1. The speech of *Salomon* is generall, and the meaning of it is this: Whatsoeuer there is in the world, either done or suffered, or enioyed by man, whether it be of the number of naturall things, or of those which are voluntarily vndertaken, or necessarily endured; God hath in his prouidence sorted vnto them, a set time and season, whereof dependeth the successe of them all. And this time, himselfe most freely ordereth and ruleth at his owne good pleasure; which as no man can hinder or stay, so is it not in the power of any, to hasten or preuent.

This point, the Holy Ghost in Scripture prooueth by two instances, of the threatnings and promises of God, which himselfe accomplisheth, at some certaine and vnchangeable times.

When the old world in the dayes of *Noah*, had growne to much impietie and wickednesse, the Lord appointed a certaine space of 120. yeeres, for their repentance and conuersion; at the very end and tearme whereof, he brought the flood vpon them, and not before. For if we compare the particular circumstances of time noted in the 7. of *Genesis*, with that which S. *Peter* writeth, 1. *Pet.* 3. 20. we shall finde, that the inundation of waters came vpon the earth, at the very point of time before determined.

Gen. 6. 3.

Againe, God threatned by *Jeremie*, that the Iewes for their sins, should be led captiue, & serue the king of *Babel* 70. yeeres. Now if we take the iust computation of time, it will appeare, that so soone as euer those yeeres were expired, the foresaid threat was accomplished. And therefore *Daniel*, alluding to *Jeremies* prophecie, exactly setteth it downe, when he saith, *The same night was Belshazzar king of the Chaldeans slaine*, that is, the very

Ier. 25. 11.

Dan. 5. 30.

very night wherein those 70. yeeres came to their full period.

And as there are set times, allotted by God for the execution of his threatning sentences; so also hath he determined certainly the accomplishment of all and euery of his promises.

An example hereof wee haue in the Israelites, of whom the Lord said to *Abraham*, that they should bee in affliction in a strange land, 430. yeeres, and then be deliuered. This promise of God was expressely fulfilled, as we read in the booke of *Exodus*. For before the end and terme of these yeeres they had no deliuerance at all: but that time beeing expired, euen *that selfe same day departed* all the hosts of Israel, out of the land of Egypt. And though *Moses*, fourty yeeres before this time, tooke in hand the worke of their deliuerance; yet he did it without successe; and vpon a certaine accident, being himselfe constrained to flie into Madian, he liued there as a stranger with *Jethro* his father in law, till the said time of foure hundred and thirtie yeeres was accomplished: toward the end wherof, being called of God to that office, he prospered, and not before. And in the same manner, hath God set downe a certaine period of time, within which, he will exercise his children more or lesse, and at the end whereof, and not before, he will releeue and comfort them againe.

Gen. 15.13.

Exod.12.41.

Act.7.25.

Now as the certainty of the accomplishment of Gods threatning Word, serues to terrifie all wicked liuers, from sinne: so the vnchangeable performance of his promises, at the very time prefixed, and not before, teacheth the children of God sundry things:

First, that when they are in any distresse, and haue not present or speedie deliuerance, according to their desire, they should waite the Lords leisure, and expect with patience til the time come, which is appointed by him for their ease and releefe: and in the meane while stay their hearts, by hope and affiance in his mercy. Reason is plaine. God is sure in his Word: therefore though heauinesse may indure for a night, yet ioy will returne in the morning, *Psal.*30.5.

Thus the Lord comforteth the Iewes in a particular distresse, as we may reade in the prophecy of *Habbakuk*, where the Prophet in the name of the Iewes, complaineth, and expostulateth the matter with God, why his owne people should be so lamentably afflicted, by a terrible and furious nation, and why they

Hab.2.2,3.

they should bee led away captiues, by the Chaldeans the enemies of God? To this the Lord makes answer, that as he had certainely determined that iudgement to come vpon them, so certainely had he appointed a set time, wherein they should be deliuered. In the meane while, he bids them to comfort themselues in this, that though the afflictions should rest vpon them for a season, yet vndoubtedly they should be eased at the length: and therefore, that they should in patience waite for the vision, that is, the accomplishment of the vision touching their deliuerance.

Secondly, hence we learne, that we must not onely *beleeue* the promises of God *in generall*, that God is true and faithfull in them, and that he is able and willing to fulfill them, euen as he made them: but we must *beleeue* them *in particular*, that is, with application to their proper and seuerall circumstances, which are, the particular meanes, places, and times, whereby, and wherein he had giuen his word, as touching our freedome and exemption from the crosse.

Take an instance hereof in the Prophet *Daniel*, who knew well by the spirit of Prophecie, that the Lord had determined to bring vpon the Iewes 70. yeeres captiuitie in Babylon. He knew also, that God had promised to put an end to that captiuitie, at the end and terme of those yeeres. Now what did *Daniel* in this case? Vpon knowledge of the will of God in that point, during the said time, he prayed not vnto the Lord for deliuerance of his people: But when he vnderstood that the time drew neere, wherein it was the will of God, that the Iewes should returne out of captiuitie, then by faith applying the promise of God to that particular time, he besought the Lord in praier and supplication, with fasting, in sack-cloth and ashes, and the Lord gaue eare vnto his prayers, and yeelded him a gracious answer.

Dan.9.

II. The second point is, that God, when he deferres deliuerance, doth it vpon great and weighty causes and considerations, best knowne to himselfe.

The first whereof is, that thereby hee might humble men throughly, and bring them to an vtter deniall of themselues, and consequently cause them to learne patience in affliction; which they would not learne, if they might be their owne carners, and haue speedy deliuerance from the crosse, at their owne wills and pleasures.

Secondly,

Secondly, that being afflicted, they may acknowledge whence their deliuerance comes; yea, whence they doe receiue, not onely that, but euery other good benefit which they enioy, namely, not from themselues, or any creature, but onely from the Lord; and accordingly, may learne to value and prize his gifts at their deserued excellencie: For it is a true saying, and often verified in affliction and want, that *benefits easily obtained, are lightly regarded, and sooner forgotten.*

Thirdly, that by the continuance of the Crosse without intermission, he may make them to distaste the world, and consequently draw them to the meditation of the life to come, wherein all manner of mourning shall cease, *and all teares shall be wiped from their eyes.* Reuel.21.4.

Fourthly, the Lord deferreth deliuerance from affliction, that hee might preuent greater euils and dangers, whereinto those that are afflicted might run, if they had their hearts desire; and were eased, not at his will, but at their owne wishes. VVhen the children of Israel came into Canaan, they were informed, that they should dwell together with the Canaanites; and *Moses* rendereth a reason thereof: *Lest* (sayth hee) *the wilde beasts of the field multiply against thee.* And for the preuenting of this euill, the Israelites must endure some annoyance by the Canaanites. Euen so the Lord keepeth his seruants vnder the Crosse, for the preuenting of greater sinnes and offences. This should stay the mindes of men, and make men content to wait vpon God for deliuerance, when they are afflicted. Deut.7.22. Exod.23.28.

III. The third and last point is, that God alwayes hath and doth exercise his best seruants with long and continued crosses. *Abraham* was childlesse till he was 70. yeeres of age, and at those yeeres the Lord promised him issue. But this promise was not accomplished till a long time after, when hee was 100. yeeres old. *Dauid* had a promise to be King of Ierusalem, and Iuda; but the Lord exercised him by many and grieuous afflictions, before hee came to the Crowne: insomuch, that hee sayes of himselfe, that *his eyes fayled with waiting vpon his God.* Psal.119.82. *Zacharie* and *Elizabeth* prayed to God both of them, in their youth, and many yeeres after, for issue; but the Lord granted not their request, till they were old. Luk.1.13.

To adde no more examples: by these we see the Lords dealing, euen with holy men and women, his owne deare seruants; that

that he doth not alwayes grant their requests, nor condescend to their desires at the first, but as it were holds them off, and suspends his grace and fauour for a time. And therefore if it shall please him, thus to deale with any of vs, wee must from these examples be taught to possesse our soules with patience, resting contented in his will, and waiting on his good pleasure to the end.

To conclude this point; Suppose, that the condition of Gods seruants be such, as that they find no end of their afflictions, but that they doe continue euen vnto death, what shall they doe in this case?

Pag. 73. *Ans.* Besides that which hath beene said before, for the resolution of this Question, I answer further, that first, they must still euen vnto death, liue by faith, and say with holy *Iob*, *Lord, though thou kill mee, yet will I trust in thee.*

Secondly, they must stay and releeue their soules in the meane time, with these and such like meditations:

I. That it is the will and pleasure of God, that we should through many afflictions, enter into the kingdome of God, *Act.* 14.22. Now it is the propertie of a true child of God, to rest content in his fathers good will and pleasure, euen when he is afflicted, *Prou.* 3.11. *My sonne---be not grieued at my correction,* that is, let it not be tedious vnto thee, be content to beare it. Our duty therefore is, meekely to subiect our selues to the hand of God, as the child doth to the correction of his father.

II. That though afflictions be long and tedious, yet God will at length giue a ioyfull and comfortable issue. For so himselfe hath promised, *Math.* 5.4. *Blessed are they that mourne, for they shall be comforted.* Psal. 34. 19. *Great are the troubles of the righteous, but the Lord will deliuer him out of them all.* Psal. 37.73. *Marke the vpright man, and behold the iust, for the end of that man is peace.*

III. Afflictions be they neuer so heauy, in regard of continuance, yet they are in no sort comparable to those eternall ioyes, that God hath prepared for them that loue him. This was *Pauls* meditation, who indured the crosse, euen to his dying day. 2 Cor. 4. 17. *Our light affliction* (saith he) *which is but for a moment, worketh vnto vs an excellent and eternall waight of glory.* And elsewhere he professeth, that he *did not count the afflictions of this present time, answerable in value to the glory, which shall be reuealed*

vnto

vnto Gods children, Rom.8.18. Saint *Peter* tells them to whom hee wrote, that in regard of their assured hope of eternall life, *they should reioyce, though* now for a season *they were in heauinesse through manifold Tentations, 1.Pet. 1. 6.* Lastly, the Author to the Hebrewes comforteth the Church by this reason, because *it is yet a very little while, and he that shall come, will come, and will not tarrie.* Heb.10.37.

IV. Though God with-holdeth his hand, in respect of deliuerance, euen to death, yet his loue is constant and vnchangeable; and the Crosse which wee vndergoe, cannot separate vs from that loue, wherewith hee hath loued vs in Iesus Christ, *Rom.8.35.* And thus much of the first particular distresse of the mind, *arising of outward afflictions.*

Sect. 3.

The second particular distresse, *is bodily and temporarie Death*; which consisteth in the separation of the soule from the body. And touching this affliction, it is demanded, *How any seruant of God may be able to endure with comfort, the pangs of death?* Temporarie death.

For the answer hereof, two things are required: A preparation to death, and helpes in the time of death. I.

Concerning preparation, there are three duties to be performed. Preparation to death.

The first and most principall, is commended vnto vs in the Booke of Psalmes; where *Dauid* prayes vnto God, *Lord, make me to know mine end, and the measure of my dayes.* And *Moses* in like manner, *Lord, teach me to number my dayes, that I may apply my heart vnto wisdome.* Psal.39.4. Psal.90.12. In which places is remembred a notable dutie of preparation; to wit, that a man should resolue himselfe of death continually, and before-hand number his dayes. This is done, by esteeming euery day as the day of his death, and accordingly doing alwayes that which he would doe, if he were now to giue vp the ghost. Account death present.

Secondly, in way of preparation, wee must endeauour to dis-arme and weaken Death, who is an armed man, that hath his Weapons, whereby hee seekes to destroy vs. And in this case, wee must deale with Death as the Philistims dealt with *Samson.* They saw by experience, that he was a mightie man, and by his power and strength had giuen them many foyles: and

therefore they laboured to know, in what part of his body his strength did lye. And after inquirie, finding it to be in the haire of his head, they neuer rested, till they had spoyled him thereof. And questionlesse the time will come, when wee all must encounter with this strong and powerfull *Samson, Death:* In the meane while, it is a point of wisedome, to enquire wherein his power and might consisteth. When this search hath been made, wee shall finde, that his Weapons are our manifold sinnes and corruptions, both of heart and life: For, as *Paul* sayth, *The sting of Death, is Sinne.* Therefore, that wee may spoyle him of this his furniture, we must exercise our selues in the practice of two duties.

1. Cor. 15. 56.

First, vse all meanes for the cutting off of the Locke of our sinnes, whereby alone Satan hath the vantage of vs; and these meanes are, the duties of Humiliation, Inuocation, and true Repentance. Wee must therefore humble our selues before God, be instant in prayer for the pardon of our sinnes past, and present; and in this point giue the Lord no rest, vntill we haue obtained in our Consciences the sweet Certificat of his fauour and mercie in Christ, whereby our mindes may be stayed and comforted.

This done, it stands vs in hand to turne vnto God, to be carefull to leaue sinne, to entertaine in our hearts a resolued purpose and intention of new obedience, and conformitie to the will and commandement of God, in all things. And this is the onely way in the World to bereaue this our Enemie of his Armour, to pull the Sting out of the mouth of this Serpent, and consequently, euen in death to preuaile against him.

Thirdly, in way of preparation, our dutie is, euen beforehand (while we liue in this World) to endeauour to haue some *true taste of life euerlasting, and the ioyes of Heauen.* The due consideration whereof, will be of great vse: For it will stirre vp in our hearts a desire and loue of perfect happinesse in Heauen, yea, a feruent expectation of Christs comming to Iudgement: And it will further cause vs to say with *Simeon, Lord, now let thy seruant depart in peace*; and with the Apostle, *I desire to be dissolued, and to be with Christ.*

Touching this spiritualll ioy and comfort in the Holy Ghost, these Questions of Conscience are mooued.

I. First, how may wee in this life haue and nourish in our hearts

hearts a true tast of eternall happinesse, and of the ioyes of the world to come.

Ans. First, by a serious consideration of the euils that doe hinder or preiudice our happines: & they are principally foure.

One is, the Miserie of our liues, in respect of sinne, and the consequents thereof. For there is no man in the world, bee he neuer so righteous, that can truely say of himselfe, *I am cleane from my sinne*, *Prou.* 20. 9. Yea euen the regenerate, that haue receiued grace to beleeue, to turne vnto God, and to liue according to the Spirit, doe finde by experience, corruption and rebellion in their minds, wills, and affections, which daily affordeth matter of sinning against God: and on the other side hindereth and quencheth all the good motions of the Spirit, that are in them. Againe, such is the irreconciliable malice of Satan, that he takes vantage of mans corruption, and neglects no time or opportunity, to intrappe the children of God, in the snares of his temptations. And hence it is, that man, by reason of his owne corruption, and the wicked suggestions of the Diuell, is at continuall strife with himselfe, hath daily occasion of sorrow, worketh out his saluation with feare & trembling, wading (as it were) euen while he liueth, in a sea of many miseries. Rom. 7. 14, 23, &c.

The second euill, is the Vanitie of all things that are in the world. For whether we consider the world it selfe, or the things therein contained, done, or suffered, there is nothing so sure and steady, whereunto man hauing attained, can possibly rest fully satisfied, & contented; or which in the end will not prooue to be most vaine vanity. And the truth hereof appeareth, in the experience of *Salomon* himselfe; who (being King ouer Israel) wanted neither authoritie, nor ability, and opportunitie, to take knowledge and triall of all worldly things in all estates and conditions. And hauing euen of set purpose, carefully and earnestly searched into them all, at length he concludes, that the issue of all was vnprofitable vanitie, and vexation of mind, as we may reade in his *Ecclesiastes*.

The third euill is, the Changeable condition of our life in this world, whereby it comes to passe, that we are alway in a fleeting and transitory state. For we are (as Saint *Peter* speaketh) but strangers, and Pilgrims, that wander to and fro in the earth, as in a strange country, and still are walking forward to our owne home. *We haue heere no abiding city.* The houses 1. Pet. 2. 11.

Heb.13.14. wherein we dwell, are but Innes, in which we soiourne for a time: yea, the bodies which we haue, are but Tents and Tabernacles, alwayes readie to be shifted, and our selues to be translated into another place.

Fourthly, by remembring, that Christ our Head being now in Heauen, and we his members vpon the Earth. During our life, we are *in presence* separated from our Head, and consequently, from that happie and glorious fellowship which we shall enioy with him and all the Saints, our fellow-members, in the Kingdome of Heauen. This S. *Paul* noteth, when he saith, *Whilest we*
2.Cor.5.6. *are at home in the body, we are absent from the Lord:* and thereupon
Phil.1.13. himselfe desired *to be dissolued, and to be with Christ.*

Hauing thus entred into the due consideration of the aforesaid euils, we must in the second place exercise our selues in the frequent meditation of the blessed estate of Gods chosen, in the Kingdome of Glory: who being translated out of this life, into the bosome of *Abraham*, are fully and perfectly freed
Apoc.22.4. from sinne, from Satan, from vanitie, and miserie; haue all teares
1.Ioh.3.2. wiped from their eyes; doe behold the face of God, are made like vnto Christ, in holinesse and honour; and doe with him in-
Matth.25.34. herite the Kingdome, prepared for them from the foundation of the World.

In the third place, hauing throughly considered of these things, we must compare the estate of this present life, in the respects beforenamed, with the estate of that which is to come, in the Kingdome of Heauen; and laying them in a paralel together, we shall find the one infinitely farre to excell the other, in regard of true ioy and comfort. And this will make vs, though liuing in the World, yet to vse it as if we vsed it not; to haue our con-
1.Cor.7.31. uersation in Heauen; to thinke with *Paul*, that to be loosed, and
Phil.1.20. to be with Christ, is best of all for vs; to haue a true and liuely
Phil.1.23. taste of the ioyes of the World to come, and accordingly with
Heb.11.10. *Abraham, Isaac*, and *Iacob*, to looke for a Citie that hath foundations, whose Builder and Maker is God.

II. Secondly, it is demanded, How a man may truly discerne whether this ioy of the Spirit be in him, yea, or no? For answer hereunto, it is to be remembred, that there are sundry properties whereby it differeth from carnall ioy: And these are principally fiue.

First, this ioy is brought foorth (as it were) of sorrow for sinne,

sinne, and for the want of Christ. *Ye shall sorrow* (sayth our Saiour Christ to his Disciples, meaning for his departure) *but your sorrow shall be turned into ioy.* These words are not onely meant of his Disciples, but of all beleeuers, who vpon consideration of their sinnes, and the spirituall want of Christ Iesus, doe mourne and lament: For not onely they, but all true beleeuers, are there opposed vnto the *World.* Againe, *Blessed are they that mourne:* that is, being touched with causes of exceeding griefe, doe withall mourne for their sinnes; *for they shall be comforted.* On the other side, carnall ioy, as it hath his beginning from the flesh, and ariseth of things pleasing thereunto, so it ends in sorrow and heauinesse. *In the end, reioycing is turned into mourning,* sayth *Salomon.* And, *Woe be to you that now laugh; for ye shall weepe.*

Ioh. 16. 20.

Mat. 5. 4.

Prou. 14. 13.

Luk. 6. 25.

Secondly, the ioy of the Spirit is a fruit of righteousnesse; that is, it issueth and floweth from Christ, knowne and beleeued, to be made vnto vs of God, wisedome, righteousnesse, sanctification, and full redemption: For from hence, followes peace of Conscience; and from peace, comes ioy in the Holy Ghost. Contrariwise, the ioy of the flesh ariseth onely from the sudden feeling of some worldly delight; and therefore cannot bring any sound peace vnto the Conscience of the man possessed of it.

Rom. 14. 17.

Thirdly, spirituall ioy is founded in the holy vse of the Word, Sacraments, and Prayer, and in the practice of Christian duties of mercy, loue, iustice, &c. The other is not so. For the World conceiueth a ioy besides the Word, out of the Exercises of Inuocation and Repentance; which stands in the practice of cruelties, malice, oppression, iniustice, and all manner of impietie. And hence it is, that hauing spent their dayes in such matter of reioycing, at length in a moment *they goe downe to Hell.*

Iob 21. 13, 14, 15

Fourthly, heauenly ioy is so fixed and rooted in the heart, that it cannot be remoued thence. *Your ioy shall no man take from you,* sayth Christ. It must needes therefore be true and sound, yea, able to swallow vp all matter of griefe and heauinesse; whereas the other is neuer sincere, but with the sweetnesse thereof hath alwayes mingled some bitternesse. *Euen in laughter* (sayth *Salomon,* speaking thereof) *the heart is heauie.* When the face of the wicked man shineth, and his countenance is pleasant, euen then is he inwardly sorrowfull, and his mind is troubled.

Iob. 16. 22.

Prou. 14. 13.

Lastly, the ioy of the Spirit is eternall, abiding in the minde of man, not onely for the tearme of this life, but for euer, in the world to come. So is not the reioycing of the world in earthly things: for it is fading and deceitfull, as the things themselues bee wherein it is placed: it hath the beginning in corruption, and endeth with this present life. The examples of the two rich men in the Gospell, doe manifest this truth. And to this purpose, is the speech of *Zophar*, in the booke of *Iob*, that *the reioycing of the wicked, is very short, and the ioy of hypocrites is but a moment, &c.*

Luk. 12. 20. and 16. 22. Iob 20. 5.

By these fiue properties, may wee put a true difference betweene earthly and heauenly reioycing, and consequently discerne of them, euen in our selues. And if we perceiue this ioy of the Spirit (rightly conceiued and grounded in the right vse of the Word, and Sacraments; as also in the exercises of inuocation, faith, and repentance,) to take place in our soules and consciences, we shall find it of force, to moderate and alay the very terrours of death. And so much for Preparation.

II. Helps in time of death.

Now the helps to be vsed in the time of death, are manifold: the summe of all may be reduced to two heads; Meditations, and Practiecs.

Touching Meditations, we must in the first place, consider Death in a double respect; one, as it is in its owne nature, and another, as it is changed and qualified by the death of Christ. Death in its owne nature, is a Curse, or forerunner of condemnation, the very gates and suburbs of Hell it selfe: but being qualified by Christ, it is a blessing, an end of all miseries, a full freedome from all dangers, a short passage vnto ioy, an entrance into euerlasting life, a quiet sleepe, void of all annoyance by dreames and fantasies: And the graue a resting chamber, yea a bed perfumed by the death of Christ, for the bodies of all the Elect; out of which when they awake, they shall be admitted and receiued into the presence of God in heauen.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof, is in this world before we die; and it is then, when we begin to repent and beleeue in Christ, and to be assured in Conscience that God the Father is our Father, Christ our redeemer, and the holy Ghost our comforter. For this is *eternall life, to know God, and whom he hath sent, Iesus Christ.* The next degree is in death: for death cuts off all sinne,

sinne, originall and actuall; death frees vs from all worldly miseries: death prepareth the body, that it may be fit to enter into eternall happinesse together with the soule, which is already in heauen. The last degree is, when body and soule reunited, goe both together into eternall and euerlasting glory.

Our third meditation is, that there is a mysticall vnion and coniunction betweene Christ and euery beleeuer: and that not onely in regard of soule, but of body also; which being once knit, shall neuer be dissolued, but is eternall. Whereupon, the dying, dead, rotten, and consumed body remaineth still a member of Christ, abideth within the couenant, and is and shall be euer a temple of the holy Ghost. Thus *Adam* and *Abraham*, which are dead, so many thousand yeeres agoe, yea euery true beleeuer, from them to the end of the world, shall arise at the last day in body to glory, by the power of their coniunction with Christ. In the winter season, we see the most trees voide of leaues, buddes and blossomes: so as they seeme to vs to be dead, and yet neuertheleſſe there is a sappe in the roote of them, which in the Spring will ascend, and reuiue the decaied branches. Euen so it is with our bodies, which though they be corrupted, rotten, burnt or eaten with wormes, or deuoured by wilde beasts, so as they may seeme to bee vtterly perished, yet there is (as it were) a secret and hidden sappe in them, (by reason of their vnion with Christ) by which they shall be raised, reuiued, and quickened, being made like vnto the glorious body of Christ their head, with whom they shall raigne, and liue for euermore.

Helpes in practice are two. First, he that will beare with comfort the pangs of death, must labour that he may *dye in faith*: and that is done, by laying hold of the promise of God touching forgiueness of sinnes and life euerlasting by Christ. *All these* (saith the holy Ghost) *died in faith*, namely, *Abel, Enoch, Noe, Abraham*, and *Sarah*, all laying hold of the promise of life by Christ. When *Iacob* on his death-bed was blessing of his children, hee brake forth into this heauenly speech; *O Lord, I haue waited for thy saluation.* In which words it is plaine, that his faith rested on the mercy of God, and by hope he waited for his saluation: and our Sauiour Christ saith, *As* Moses *lift vp the serpent in the wilderness, so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, might not perish, but haue life euerlasting.*

Heb. 11. 13.

Gen. 49. 18.

Ioh. 3. 14, 15.

lasting. Out of which words the forenamed duty may be learned; that looke as the children of Israel, being stung with fiery serpents, and that vnto death, were healed by looking vp to the brazen Serpent erected by *Moses*: so when we are stung with sin and death, wee must euer remember by faith to looke vpon Christ. But especially when we are dying, then it is our part, to fixe the eyes of our soules, by faith vpon him; and thereby shall we escape death and be made partakers of eternall life & happines. Notable is the example of Christ, who as he was a man, alwaies fixed his trust and confidence in his fathers word, especially at his end. For when he was dying, and the pangs of death seised vpon him, he cries vnto the Lord; *My God, my God, why hast thou forsaken me?* and againe, *Father into thy hands I commend my spirit:* which words are full of faith, and doe bewray what great affiance he placed in his fathers loue, &c. When *Dauid* in an extremitie, saw nothing before his eyes but present death, the people intending to stone him, at the very instant (as the text saith) *he comforteth himselfe in the Lord his God*; but how? by calling to minde the mercifull promises that God had made vnto him, and by applying them vnto his heart by faith. And *Paul* saith of himselfe, and the rest of the faithfull, that they *receiued the sentence of death in themselues, that they might not trust in themselues, but in God.*

1 Sam. 30. 6.

2 Cor. 1. 9.

For these examples it followes, that they which desire with comfort to beare the pangs of death, must die in faith; that is, they must set before their eyes, the promise of remission of sinnes, and life euerlasting, and depend vpon it, wrapping (as it were) and infolding themselues in it, as in a close and warme garment, that will keepe them safe and sure, against the winde and weather of temptation.

The second practice in the time of death, is, *to dye in obedience*; which is nothing else, but willingly, gladly, and readily, without murmuring to submit our selues vnto Gods will, in bearing the paines of death. A most worthy president of this obedience, we haue in our Sauiour Christ, when he saide vnto his father, *Not my will, but thy will be done*; thereby submitting his will, to his Fathers will, touching the death which he then suffered. Yea when he was dying, it is said of him, that *he gaue vp the Ghost*; that is, he *did most willingly surrender vp his soule* into the hands of God his Father. And this his example at the time

time of his departure, must be a rule of direction vnto vs, vpon the like occasion. Hence it is, that in the third petition of the Lords prayer, amongst other things, we pray for obedience to the will of God in suffering afflictions, yea euen in the last and greatest, which is death it selfe. True it is, that obedience to God in death, is against corrupt nature; and therefore our duty is, the more to inure our selues to the performing of it: and that which the blessed Apostle said of himselfe, *I die daily*, ought to be continually your resolution and practice.

If we shall inquire, how this may be done; the answer is; when God layeth afflictions vpon vs, in our life time, then by endeauouring to beare them with patience, meeknes, and lowlines. For euery affliction, is (as it were) a petty death: and if we doe in it subiect our selues to the hand of God, wee shall the better obey him in the great death of all: and thus doing whensoeuer God striketh vs with death, wee shall with comfort endure the same.

Sect. 4.

The third particular Affliction or distresse, is *Satanicall molestation*, whereby both persons, and places of mansion, or abode, are either possessed, or otherwise molested by *Satans* malice. Satanicall molestation.

I. Touching the affliction, the Question of Conscience is, How such persons as are possessed, or feare possession, or else indure molestations by the diuell in their houses, may haue their mindes quieted and staied; and consequently, in that case be remedied?

And here two things are generally to be considered, in way of Answer.

First, it is to be remembred, that possession is knowne by two signes. The one is, when the diuell is euidently present, either in the whole body, or in some part of it. The other, when he hath rule of the said body, either in whole, or in part: so as the party himselfe hath not that vse of his body, which he would. As for example: when the diuell possesseth the instruments of the voice, as the tongue, and makes a man to speake Latine, Greeke, Italian, or other tongues, which he vnderstandeth not. Both these things were found in them that were possessed, in the time of our Sauiour Christ.

Secondly,

Secondly, we must consider, it falleth out oftentimes, that strange diseases doe seize vpon men, arising from corrupt humours in the body: yea, men and women may haue strange passions vpon naturall causes, vnknowne; and these will sometimes haue strange and extraordinarie effects in them, which the Art of Physicke neither can search out, nor cure; and yet they are neither acts of Witchcraft, nor reall possessions. As when God laid extraordinarie diseases on the Corinthians, for the contempt of his Word and Sacraments, 1.*Cor.*11.30. Like vnto which, he worthily inflicts vpon men in these dayes, for the same and other sinnes.

Now to stay the mind in this case, these rules are carefully to be thought vpon.

First of all it is to be remembred, that though *Satans* malice and power be very great and large, yet he cannot practise the same against the children of God, when, where, and how hee listeth. The malice which *Satan* beares to mankind, and principally to the members of Christ, appeares in this, because he is said *to accuse them before God, day and night*; and, *as a roaring Lyon to walke about the World, seeking whom he may deuoure*, 1.*Pet.*5.8. Reuel.12. 10.

Againe, the Scripture noteth him to be a powerfull Spirit, whose strength farre exceedeth and surpasseth the might of any man or creature, that is not of an Angelicall nature, as himselfe is. For he is tearmed *a Prince of the Aire*, and *the god of this World*: his power reacheth euen to the spirits and soules of men, whereby he worketh in the children of disobedience, *Ephes.*2.2. His principalitie is so great, that no strength nor defence of man is able to withstand it, vnlesse man take vnto himselfe *the whole Armour of God, Ephes.*6.10.

Now although the Diuell be so malicious an enemie of mankind, that he ceaseth not to deuise whatsoeuer may be hurtfull vnto them; and withall, so powerfull in his attempts, that no man by his owne proper strength is able to resist him: yet he cannot put the least part of his power in execution, in what time, place, or manner he desireth. The reason is, because God hath determined his power, by certaine bounds and limits, which he cannot passe: and they are especially two.

The one is, *his owne nature*; whereby he is a creature, and therefore finite. Hence it is, that he can neither know nor doe any thing that is beyond the reach or capacitie of his nature, or

aboue the power and skill of a creature. For example, hee cannot directly and immediately know the deepe things of God, vnlesse they be reuealed vnto him: nor yet the secrets of mans heart. *None knoweth the things of a man, saue the spirit of a man which is in him: euen so, the things of God knoweth none, but the spirit of God*, 1.Cor.2.11. Againe, he cannot doe that which is truely and properly a miracle, the cause whereof is hidden and vtterly knowne, and which comes not within the power and order of nature. For this is proper vnto God, who onely doth things simply wonderfull, *Psal.*77.14.

The second thing whereby *Satans* power is restrained, is *the will of God.* For looke as the sea, being by nature apt to ouerflow the whole earth, is kept in, and shut vp within the shore (as it were) with dores or gates, that it cannot breake forth; and that by the Lord himselfe, who hath established his decree vpon it, *Iob* 38: So though *Satan* be by nature strong, and his malice great, yet can he doe nothing at all, no nor execute his naturall power, to the hurt or preiudice of any man, without the will and permission of God. Thus the euill spirit could not goe forth to deceiue *Ahab*, vntill the Lord had said vnto him, *Goe and thou shalt preuaile*, 1.King.22.22. Thus the diuell could not touch the body, children, goods, or friends of righteous *Iob*, whilest he was fenced and fortified by the power and prouidence of God: But when the Lord, in regard of *Iobs* outward estate, had giuen leaue, and said, *Lo all that he hath, is in thine hand*, then did he exercise his power to the vtmost: yet so farre onely, as he was permitted, and no further, *Iob* 1.12.

The consideration of this first point, that *Satans* power is determined by God, will serue to stay the mindes of those, whose persons, houses, or friends are molested by him. For hereupon it followeth, that God, who hath the diuell bound vp (as it were) in chaines, will not suffer his power to be inlarged, against his owne children, to their destruction and confusion: but so farre forth alone, as shall be expedient for their good and saluation. Againe, that God being their Father in Christ Iesus, they may in the time of such affliction, haue accesse vnto him, and call vpon him, for the restraint of *Satans* power and malice, and consequently, for the deliuerance of them and theirs.

A second rule is this: Such persons must haue recourse to God,

God in his Word, in which he promiseth his presence & protection to his children in their greatest dangers. And namely, that *there shall no euill come vnto them, neither any plague shall come neere their dwelling: because hee shall giue his Angels charge ouer them to keepe them in all their waies.* Againe, *that he will be a wall of fire, round about his people*, Zach. 2. 5. that *he will extend peace ouer his Church, like a flood*, Isa. 66. 12. And that *there shall be no sorcery against* Iacob, *nor soothsaying in Israel*, Numb. 23. 23. And yet if God sees it to be good for his children, to be tried by possessions or witchcraft, in this case the promise frees them not. For all temporall blessings are promised conditionally, so far forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit heerein lyes the comfort, that though such calamities befall them, yet they shall turne to their good, rather then to their hurt. This point well considered by the way, bewraieth the great presumption of some, who are not afraid to say, their faith is so strong, that the diuell cannot touch them.

Psal. 91. 10, 11.

Thirdly, it must be considered, that the best seruants of God haue beene in their times molested by the diuell. Christ in his second temptation, was carried by the diuell, from the wilderness, to a wing of the Temple of Ierusalem. The children of *Iob* were destroyed by the diuell, and hee himselfe was filled with botches, and sores. A certaine woman, euen a daughter of *Abraham*, that is, one following the faith of *Abraham*, was troubled with a spirit of infirmitie, eighteene yeeres together. And the daughter of the woman of Canaan was grieuously vexed with a diuell, *Math.* 15. 21, 22.

Math. 4. 5.

Luk. 13. 16.

Fourthly, men in this case, ought by faith to lay fast hold vpon the promise of life euerlasting, and waite the Lords leisure, not limiting him in respect of time, or meanes of deliuerance. This was the practice of *Iob*, *Though he kill me, yet will I trust in him.* And of holy *Abraham*, who did not limit God, but was content to do with *Isaac*, what the Lord would: and though it was in likelihood, a meane to bereaue him of all posterity, yet still he kept himselfe to the promise.

Iob 13.

Heb. 11. 17.

Lastly, men must in this case, seeke and sue vnto God by prayer, either for deliuerance, if it may stand with his good wil and pleasure, or else for patience, that they may meekely and patiently beare that particular affliction.

II. In

II. In the *molestation and annoyance of houses by spirits*, two things are to be remembred.

First, men must not consort together, and abide there, where it is certainely knowne that the Lord hath giuen the Diuell power and libertie; lest in so doing, they tempt the Lord. Our Sauiour Christ did not, of his owne priuat motion and will, betake himselfe into the Wildernesse, but by the direction of the Holy Ghost, *Matth.4.1.* *Paul* in like manner, did not of his owne head goe to Ierusalem, but vpon the motion of the Spirit, *Act.20.22.* In the light of these examples, men are taught, not to cast themselues into any places of apparent danger; much lesse to frequent those, which God hath deliuered vp into the power of *Satan*. And this condemneth the rash and headie conceits of some persons, who vpon confidence of their owne strength, doe put themselues into needlesse dangers, hauing neither extraordinarie calling from God, nor any sufficient warrant out of his Word.

If it be asked, What men are to doe in this case? I answer: First, they ought rather to flye to God by prayer, and to draw neere vnto him in their hearts; and he in mercie will draw neere vnto them.

Secondarily, that which we doe in meats and drinkes, is also to be done in the houses and places where we dwell. And what is that? Wee must sanctifie them to our vse, by the Word, and Prayer. *Noah* at Gods commandement went into the Arke, abode in it, and came out againe: and when he came forth of it into the Earth, afterward; it is said of him, that he built an Altar, gaue thankes to God for his deliuerance, and prayed the Lord to vouchsafe him the vse of the Earth, as he had before. Gen.8.20.
Though *Abraham* had a promise of the Land of Canaan, to him and his posteritie for euer; yet he went not out of his Countrey toward it, till the Lord commanded him: and when he was come thither, he built an Altar for the worship and seruice of God. The like he did afterward, at Bethel. And many yeeres after, did *Iacob* offer sacrifice vnto God in the same Bethel, when he came to dwell there. And for this very end, in the Law, by a speciall Ordinance, the *first fruits of the Harueſt* were offered, *to sanctifie the rest of the Corne*. And so much touching the second Distresse. Gen.12. Gen.13.3. Gen.59.

CHAP.

CHAP. X.

Of the third special Distresse, arising of the Tentation of Blasphemie.

Tentatio fœda.

THe third kind of *trouble of Mind*, is that which ariseth of the Tentation of Blasphemie; which, in regard of the vilenesse and vglinesse thereof, is not amisse tearmed by some, the *foule Tentation*. And it is, when a man is troubled in his minde with blasphemous cogitations, and thoughts, directly against the Maiestie of God the Father, the Sonne, and the Holy Ghost. As for example: to thinke, *that God is not iust, or mercifull*; that *he accepteth mens persons*; that *he hath not knowledge of things that are done here below*, or at least *that he doth not regard them*; that *God cannot doe this, or that*; that *he is iniurious to some men, and partiall to others, &c.* These and such like blasphemous thoughts there be, which are not fit to be vttered amongst men, for as much as they are most horrible and execrable, as any can be conceiued.

Sect. I.

The cause and Danger.

That we may the better know this Temptation, let it be considered what are the fore-runners thereof, and by what meanes it takes place in the heart, possessed of it.

Sometimes it commeth meerely and onely of the suggestion of the Diuel; which troubleth the phantasie euen of those which are in that regard innocent, and casteth into their hearts impure and vngodly thoughts. Sometimes againe it comes vpon men, by an euill custome: when as they willingly lend their eares to lewd and cursed speeches, that immediatly tend to the dishonor of God, or the wilfull abuse of his Word, his Iudgements, and Mercies; and vpon the hearing, either giue their applause & approbation, though not expressely, or doe not hinder or stay them as much as in them lyeth. Otherwhiles, it creepes into the heart of man by degrees; when he begins to wax cold in Gods seruice, to make little conscience of those duties that immediately concerne

cerne his worship; and consequently, inures himselfe to the taking of the Name of God in vaine, by often and causelesse swearing, forswearing, cursing, &c. By these & such like means, is this foule and horrible Tentation conueyed into the mind of man.

Now the danger of it, whether it ariseth from these or any other causes, is exceeding grieuous, especially to those that haue begun to chuse the way of Truth, and to apply their hearts to serue God, and to feare his Name: For it bringeth forth strange and fearefull effects; as namely, Desperation, and manifold horrors and troubles of mind. Yea, diuers persons haue hereupon beene astonished in such sort, that they haue beene mooued to make dispatch of themselues; being, in their owne iudgement, no better then the fire-brands of Hell.

Sect. 2.

Now for the curing of this wonderfull trouble and distraction of Conscience, two things are to be done: to wit, Inquirie must be made into the next causes, whence this Tentation should arise; and after that, the Remedie is to be applyed. The Remedie.

For the first: Inquiry is to be made, whether the present distresse had his beginning from the thoughts of a mans owne minde, or from the suggestion of the Diuell: For this, in all likelyhood, is the next way to minister comfort to the afflicted partie.

It may be said, How shall a man discerne the thoughts that are from the Diuell, from his owne thoughts? *Ans.* He shall know them by sundry notes.

First, by the entrance of them into the minde. For those that come from the Diuel, come speedily, as Lightning into a house; and they are after a sort forced into the mind by violence, so as the party cannot auoid them: and they come into the mind againe and againe, yea, a thousand times in a day; so as by their often comming, they weaken the memorie, dull the senses, wearie and confound the braine. These are thoughts that come from the Diuell, and by him are conueyed from without, into the minde of man. And if such cogitations were from a mans owne selfe, they would not come with so great vehemencie & celeritie, but with leysure; and they would rise with more moderation, and lesse violence. Yea further, the frequent vse of them would not produce so many and so fearefull effects as it doth.

Secondly,

Secondly, such thoughts may bee discerned, to come from the diuell, by this signe; because they are directly against the very light of nature, the sparkes whereof are not quite extinct in vs by sinne. For euery man thinkes reuerently of God by nature. But these contagions are most wicked and diuelish, fastening vpon God, things that are most vile and monstrous: whereas commonly, the thoughts that arise from our selues, are not against the light of nature, though they be most corrupt.

The third signe is, that at the first conceiuing of them, the party is smitten with an extraordinary feare, his flesh is troubled; and oftentimes, sicknes and faintings doe follow. But the thoughts that men conceiue of themselues, cause neither feare, nor faintings, nor sicknesse.

Fourthly, blasphemous thoughts cannot come ordinarily from the heart of any, saue of those alone, that are of reprobate mindes. But the parties that are thus distressed, are honest, ciuell, and such as professe the Gospell, at least in shew; yea sometimes they befall such as are the true members of Christ. Therefore it is manifest, that they come from without, euen from the Diuell casting them into the minde, and not from within a mans owne selfe.

In the next place, Inquirie must be made, whether the party doth approoue, loue, and like these and such like thoughts, or no? To this he will answer, if he be asked, that he abhors them as the diuell and hell it selfe. Thus euen naturall men will answer, and that truely.

After inquiry thus made, the Remedie is to bee applyed. And the first and principall remedie pertaines to doctrine and instruction: in which the partie is to be enformed of his or her estate; namely, that the foresaid blasphemies are not his *sinnes*, but his *crosses*: For they are the diuels sinnes, and he shall answer for them: and they are not ours, till we entertaine, receiue, approoue, and giue consent vnto them.

For proofe hereof, let this bee considered; That vncleane thoughts which haue their residence in the minde of man, are of two sorts: Inward, and outward. Inward are such, as haue their originall from the flesh, and arise of the corruption of mans nature, though stirred vp by the Diuell. And these, at the very first conceiuing, are our sinnes, though they haue no long abode in our mindes: and they are directly forbidden,

in

in the tenth Commandement. Outward thoughts are those, which haue relation to an outward cause, or beginning: of which sort are those euill thoughts, that be conueyed into the mind by the Diuell; and if wee take no pleasure in them, nor yeeld consent vnto them, they are not to be accounted our sinnes, but the Diuels, by whom they are suggested. The truth hereof appeareth in Christs example; into whose mind the Diuell cast this blasphemous Tentation, thereby mooving him to infidelitie, couetousnesse, and idolatry: which neuertheleſſe were not his sinnes, because his holy heart gaue not the least approbation to them, but abhorred and repelled them; and therefore was free from any taint of sinne, in or by them.

This distinction of thoughts must be remembred. For hence it followeth, that blaspemous thoughts, not consented to by vs, are not our sinnes, but the Diuels. Euen as in like case, when one wickedly disposed, solliciteth another to Treason, or Murther; if the said party listen not, nor yeeld thereto, he cannot be holden guiltie of those Crimes. Therefore men must not feare those kind of thoughts ouer-much; at least, if they please not themselues ouer-much in them: because, though they be indeed their crosses, yet are they not their personall sinnes, for which they shall incurre the wrath and displeasure of God. Againe, they must let them goe as they come: they are not to striue against them; for the more they labour to resist them, the more shall they be intangled with them.

The second thing to be vsed in way of remedie, for the staying of the mind in this Tentation, is, that though it should be graunted, that the foresaid euill and blasphemous thoughts are our sinnes; yet we are to remember, that they may through the mercie and goodnesse of God, be pardoned, if they be heartily and vnfainedly repented of: yea further, that neither they nor any other sinnes (except that against the Holy Ghost) doe condemne him, that prayeth against them, and is heartily sorry for them.

It was *Pauls* complaint, *Rom.* 7. 19. *That he did not the good which he would doe*, speaking of the inward endeauour of the heart; and againe, that *he did the euill which he would not*, meaning in respect of the corruption of his nature. Now vpon this, that he endeuoured to doe that which was agreeable to the will of God, that he loathed and detested the contrarie,

and strone against his corruptions, how did he comfort himselfe? Marke the words following, verse 20. *If I doe that I would not:* that is to say, if against my generall purpose, I sinne against God; if I be sorry for it, if I be displeased with my selfe, because I cannot obey God, in that perfection I desire, *It is no more I that do it, but sinne that dwelleth in me.* From this example of *Paul* I gather, that if any man haue in his mind euill thoughts, and doth (as *Paul* did) grieue, because he thereby offendeth God; if hee doe abhorre them, and pray against them, he shall not be condemned for them: they shall neuer bee laide to his charge. The party then that is troubled with these thoughts, may vpon these grounds, stay his minde, and comfort himselfe. For if he shall not be condemned for them, then let him not feare them aboue measure.

The third point to bee remembred is, that the partie must not bee alone. For this Tentation beginneth and is confirmed and increased by solitarinesse: and the parties thus distressed, loue to bee apart by themselues, from the societie of others. And for that cause, in case they bee lyable to this distresse, they must vse to conuerse with such company, as may affoord them matter of speech and conference meete for them, and may exercise their minds with heauenly meditations in the Word and singing of *Psalmes*, and such like fit and conuenient recreations. Our first parent *Eue* was tempted by Satan, when she was apart from *Adam:* and our Sauiour Christ, when he was alone out of companie and societie, then did the diuell most maliciously assault him with strong & powerfull tentations in the wildernes.

The fourth point, to be remembred of the partie troubled is, that he must as heartily and earnestly repent him of those his euill thoughts, as of euill words and deedes. For the truth is, because men are loose minded, and haue no more care of their thoughts, then commonly they haue: therefore the Lord iustly suffers the diuell to plague and torment them, by conueying into their hearts most vile and damnable cogitations. Furthermore, the said partie must labour to be renued in the spirit of his minde, that is, to haue his minde enlightened by the spirit, whereby he may know and vnderstand the will of God in his Word. After repentance for euill thoughts, there must follow watchfulnesse, and a carefull circumspection ouer all his waies: but principally hee must haue an eye vnto his

Eph. 4. 23, 24.

his heart, the fountaine of all. *Keepe thine heart with all diligence,* Pron. 4.23.
saith *Salomon*, that is, aboue all things see that thou countergard thy thoughts, desires, motions, and affections.

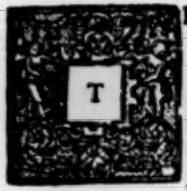
That the heart of a man may be guarded, two rules are to be obserued. First, that *the word of God dwell plentifully in it*, by daily Coloss. 3.18.
meditation of the commandements, promises, and threatnings reuealed in the same. It is noted by *Dauid*, as a propertie of a blessed man, that he exerciseth himselfe in meditation of the *Law of God, day & night*, Psal. 1. By this meanes the heart will be cleansed, and purged from vncleane and polluted motions, and so guided and directed, that it swarue not from God. This rule is of speciall vse. For therefore doe men hatch, and breede euill thoughts in their hearts, because they are not taken vp with holy meditations: and hence it is, that the heart of man is made euen a prey vnto the diuell, because Gods Word is not lodged therein. Excellent was the practice of *Dauid* in this case, who *kept the Word of God in his heart, that he might not sin against him.* Psal. 119.11.

The second Rule of the keeping of the heart, is *to establish our thoughts by counsell.* It is the wise mans aduice in so many words, *Pron.* 20.18. wherein he would teach vs, that it is the property of a worldly wise man, in matters of waight, not to trust to his owne wit, but to follow the direction and counsell of wise and skilfull men. And if this bee a sound course in matters of the world, much more ought it to be taken, in the maine matters of religion, and conscience, concerning the heart and soule of man. And therefore by the law of proportion, it giues vs direction, not once to thinke or conceiue, so much as a thought, but vpon aduice and direction taken at God & his Word. *Thy testimonies* (saith *Dauid*) *are my delight, and my counsellers.* And what benefit Psal. 119.24.
had he by taking such a course? Surely, by the Word of God, which was his continuall meditation, he gat vnderstanding, hee became wiser then the ancient, it made him to hate all the waies of falshood: it kept him from declining from God, either to the right hand, or to the left. The same rule must be practised of vs, in the vse of our senses, our speeches, and actions, and then shall the heart be kept cleane, and free from these temptations.

And seeing this temptation is so dangerous and fearefull, as hath bin said, and doth often befall vs, our duty is to make conscience of practising the foresaid rules continually. And thus much concerning the third kind of distresse of Conicience.

CHAP. VI.

Of the fourth special Distresse, arising from a mans owne sinnes.



THE Fourth *Distresse of Minde* is that, which ariseth *from a mans owne sinnes*, or rather, *from some one Speciall sinne committed.* And this kinde of Tentation is two-folde: For either it is more violent, or lesse common; or lesse violent, and more common.

Sect. 3.

The violent Distresse.

The violent distresse of minde, shewes it selfe by feares and terrours of the conscience, by doubting of the mercy of God, by lamentable and fearefull complaints made to others.

The Cure.

Now Question is mooued, How this violent distresse of minde, arising from our owne sinnes, is to be cured? *Answ.* That it may be cured by the blessing of God, three things must be done.

First, that particular sinne must be knowne which is the cause of this violent distresse. And here we are to know, by the way, that it is an vsuall thing, with the parties thus distressed, to dissemble and cloake their sins: and therfore they will alledge, that their trouble ariseth from some euill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not distressed, in violent manner, for euill thoughts, affections, &c. but the violent distresse commeth from some actuall and odious sin or sinnes done, which wound the conscience, and are the causes of great distraction of mind, and they are many: which hauing beene vpon occasion before rehearsed, I will not now repeate them. Onely this must be remembred, that the greater sinnes against the third, sixt, and seuenth commandements, are the maine and proper causes of violent distresses: and the more secret the sinne is in regard of the practice thereof, the greater horror of Conscience it bringeth, and open offences doe not giue so deepe a wound vnto it, as secret and hidden sinnes.

Quo occultius peccatum, eo maius iudicium.

Secondly,

Secondly, the particular sinne being knowne, enquirie must be made, as much as possibly may be, by signes, whether the partie distressed repenteth, yea, or no: For except he hath repented, he cannot be fitted to receiue comfort; and vnlesse he be first fitted to receiue comfort, he cannot be relieued in Conscience. Now if it be found that the partie hath repented, then care must be had in the next place, that his repentance may be renewed, for the particular sinne committed.

Thirdly, hauing thus done, the comfort must be ministred, for the moderating or taking away of the distresse. And heere remember by the way, that the comforts ministred vsually and ordinarily, must not goe alone, but be mingled and tempered with some terrors of the Law; that being thereby feared, with the consideration of sinne, and of the wrath of God due vnto the same, the comfort may appeare to be the sweeter. The ministring whereof, in case of this distresse, would not be direct and present, but by certaine steps and degrees; except onely in the point of death, for then a directer course must be vsed. These degrees are two.

First, the partie is to be informed of a possibilitie of pardon, that is, that his sinnes are pardonable; and though in themselues they be great and hainous, yet by the mercie of God in Christ they may be remitted. Now put the case, that the afflicted apprehendeth onely the odiousnesse of his sinnes, and the wrath of God due to the same, and in this fit puts off the pardon from himselfe, and cannot be perswaded that his sinne may be forgiuen: What then is to be done? *Ans.* Then for the effecting of this first degree, certaine Grounds are to be laid downe, wherupon assurance in that case may be built vp in his heart.

Grounds of possibilitie of pardon.

The first Ground of possibilitie of pardon is, *That the mercie of God is infinite, yea, ouer all his works*, *Psal.* 145. 9. That the death of Christ is of infinite price, merit, and value, before God. That God is much in sparing, *Isa.* 55. 7. That with the Lord is mercie, and with him is plenteous redemption, *Psal.* 130. 7. That Christs satisfaction is not onely *a* (*b*) *price*, but *a* (*c*) *counterprice*, 1. *Tim.* 2. 6. able to satisfie for the sinnes of all men, yea, for them that haue sinned against the Holy Ghost: for that sinne is not therefore vnpardonable, because the offence is greater then the merit of Christ; but because the partie offending, neyther doth nor can apply the merit of Christ vnto himselfe.

(*b*) *Lutron.*
(*c*) *Antilutron.*

Augustine. An ancient Father vpon *Cains* words, *My punishment is greater then I can beare*, saith; *Thou lyest* Cain, *for Gods mercie is greater then the sinnes of all men.* The mercie of God was very great to *Manasses*, to *Salomon*, to *Peter*, and to many others, though they were great offenders.

2.Chr.33.13.
2.Sam.7.14,15.

The second Ground. *Men of yeeres liuing in the Church of God, and knowing the doctrine of saluation, shall not be condemned simply for their sinnes, but for lying in their sinnes.* Vpon this ground I say, that men distressed must be grieued, not so much for committing of sinne, as for lying and continuing in sinnes committed.

A third Ground. *It pleaseth God many times to leaue men to themselues, and to suffer them to commit some sinne that woundeth conscience.* It is true, and cannot be denied. But we must withall remember, that *sinnes committed doe not vtterly take away grace, but rather make it the more to shine and shew it selfe.* For God in mercy turneth all things, euen sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot eyther wast or extinguish grace receiued, but by diuine dispensation seruetb to amplifie and enlarge the same; so as where sinne aboundeth, there grace aboundeth much more, *Rom.*5.20. And the Lord said to *Paul*, being in great extremitie, 2.*Cor.*12.9. *My grace is sufficient for thee; for my power is made perfect through weakenesse.* Hence it appeareth, that the grace of God is not vtterly lost, but appeareth liuely in the time of distresse.

The fourth Ground, is this: *The promises of God, touching remission of sinnes, and life eternall, in respect of beleeuers, are generall; and in regard of all and euery man, indefinite:* that is, they doe not define or exclude any person, or any sinner, or any time; onely they admit one exception, of finall impenitencie. Here a question may be mooued: How long he that ministreth comfort, must stand vpon the posibilitie of pardon? I answer, vntill he hath brought the party distressed to some measure of true repentance: and this being done, then he is to proceed to the second degree of comfort.

The second degree of comfort is, to teach, That the sinne or sinnes of the party distressed are indeed pardoned. But it may be asked, vpon what signes may this comfort be applyed? I answer, vpon these two. First, if the party distressed confesse, that hee or shee is heartily grieued, that by their sinne or sinnes they

haue

haue offended so louing and so mercifull a God. Secondly, if they professe, that they desire with all their heart to be reconciled vnto God in Christ, and at least doe desire to repent for their sinnes; and withall, doe carry in heart a purpose to sinne no more, but in all things (as much as in them lyeth) to performe new obedience vnto God, *Luk.* 15. 11, &c. Now for the better enforcing of this comfort, some Texts of Scripture, fitting this purpose, must be rehearsed: as for example, *Matth.* 9. 12, 13. *I came not to call the righteous*, that is to say, those that iudge themselues righteous, *but sinners* (that is, those which are grieued, because in their owne conscience they are vile and hainous offenders) *to repentance.* Againe, *Matth.* 11. 28. *Come vnto me all ye that are wearie and heauie laden, and I will refresh you.* And Christ sayth, it was the end of his comming, to preach deliuerance to the captiues, and to set at libertie them that are bruised, *Luk.* 4. 18.

The Case of Recidiuation.

To conclude this point, there remaines yet a further question to be resolued, and that is this: A man, after repentance for some grieuous sinne, falls into it againe, and is distressed more then before. It is a case somewhat grieuous. For wee know, that if a man be recouered of an ague, and through distemper in diet, or otherwise, make a relapse into it againe, his case is often desperate, and he hardly scapeth with his life. In the same manner it is a dangerous case, if after repentance men make a relapse into the same sinne againe. It may then be asked, how such persons may be recouered, after a relapse?

I answer, though we find not any one particular example in Scripture, of any one person that was restored againe after a relapse; yet neuertheless there is some comfort for such persons. Vpon what grounds, may some say? *Ans.* Men, that haue not so much as a drop of mercie, in comparison of God, must forgiue their brethren often and many times, yea, as our Sauiour Christ sayth to *Peter*, till seuentie times seuen times, if they returne and say it repents them. Now God is infinite in all his attributes: He is much in sparing; with him is plenteous redemption: and therefore he will questionlesse, vpon true repentance, often forgiue and forget euen the same sinne, iterated againe and againe.

Now these persons are to be relieued in this sort: First, they must haue their Consciences settled in this point, that their

relapse is pardonable, though very dangerous. For proofe hereof, read *Esay* 2.18. where mention is made of diuers Apostataes that were by God called to repentance, with promise of pardon, if they turned vnto him. And in *Luke* 15. the prodigall Child (by whom I vnderstand one, that after grace receiued, fell from his repentance and obedience to God) when he did but purpose in his heart to returne againe, was pardoned, and receiued into fauour. In the 2. *Cor.* 5.20. *Paul* saith to the Corinths that were fallen away, *We pray you in Christs stead, that ye be reconciled vnto God.*

Secondly, being thus settled in Conscience, they must againe repent them of their sinnes.

Thirdly and lastly, they are to be comforted with the promise of remission of sinnes, after that some signes of renewed repentance for sinnes past, haue beene giuen.

Sect. 2.

The Moderate Distresse.

The second kind of this Tentation or trouble of mind, which is more common and lesse violent, befalls the children of God: and *it is a griefe of heart, more or lesse, whereby men are troubled, in respect of the want of grace in their hearts, and defects of obedience in their liues. Paul*, the deare seruant of God, was possessed with this trouble of mind; as we may reade, *Rom.* 7.23. And indeed there is no child of God, but more or lesse, one time or other, he feeles the stings of sinne, and the buffetings of Satan, which cause griefe in his heart. But this griefe is a notable grace of God: and therefore, they which want it, must labour to haue it; and they which haue it, must not seeke to put it out, but to keepe it in measure and order.

And the Grounds of comfort, whereby the heart may be stayed in this sorrow, that it be not immoderate, may be these:

1. *Ground.* It is Gods will, that the worke of sanctification or regeneration should be imperfect in this life, and remaine vnfinished till death. This point needs no proofe: it is manifest both in the Word of God, and in dayly experience. The reasons for which God will haue it to be so, may be these:

First of all, God giues grace according to the measure and manner of our receiuing of it, which in this life is imperfect. Some gifts of God in Christ, bestowed on his seruants, as remission

remission of sinnes by his death, and iustification by his obedience, are not *put into vs*, but are onely *applyed* and made ours *by imputation*. Some other gifts there be, which are *infused* and put into vs, as namely, sanctification, regeneration, the loue of God and man; and by one of these two meanes, to wit, either by imputation or infusion, are all the gifts of God in Christ made ours. Yet before we can haue them, we must receiue them: and the means whereby we receiue them, is Faith, which God hath ordained to be the hand of our Soules, to receiue his benefits bestowed on vs: Which Faith, because it is weake and imperfect in this life, therefore the gifts which we receiue thereby, are also imperfect. For though Gods benefits be like a bottomelesse sea; yet the Faith, whereby we lay hold of them, is like vnto a Vessell with a narrow necke, which though it be cast into the great Ocean, receiues but a little water at once, and that by degrees, drop by drop, according to the wideness of the mouth. And hence it is, that though the gifts of God without vs, which are ours by imputation, be perfect; yet all such graces as are put into vs, are weake and imperfect.

Secondly, if any seruant of God should be perfectly regenerate, and made absolutely holy in this life; then he should fulfill the Morall Law, and so become a Sauiour to himselfe, and by the tenor of the Law haue life: and so should not Christ be a Sauiour properly, but onely *an instrument*, to dispose vs to the keeping of the Law, whereby wee might saue our selues. But there is one onely all-sufficient Sauiour, Christ Iesus; and the beginning, the middle, and the accomplishment of our saluation is to be ascribed to him alone.

Thirdly, it is the will of God, that his owne children, with whom hee is well pleased in Christ, should be brought to nothing in themselues, that they might be all in all out of themselues in Christ; being, as it were, emptied of selfe-loue, and of all confidence in their owne goodnesse. But if sanctification should be perfect at the first, then a man should not goe out of himselfe, but would rather stay as hee is, and rest contented in his owne goodnesse. For this cause, *Paul*, after his exaltation, was buffetted by *Satans* temptations, that hee might not be exalted out of measure, 2. *Cor.* 12. 7. but should content himselfe with this, that he was in the loue and fauour of God in Christ.

II. *Ground*

II. *Ground* is, To consider, what makes a man, professing Christ, accepted of God; and how much he himselfe must doe, for this end? The substance of all things to be done of vs for this end, that we may become the children of God, may be reduced to three heads.

First of all, we must heartily bewaile our sinfull lines past, and seriously humble our selues, in regard of our owne sinnes, both of heart and life; and if by occasion we fall into any sinne, we must not lye therein, but by speedie repentance recouer our former estate.

Secondly, in regard of the sinfulnesse of our hearts and lines in times past, we must rest our selues on Gods mercie alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we must endeuor in the course of our lines afterward, to performe obedience to God in all his Commandements, that thereby we may shew our selues thankfull to him for his mercy, and profit in our obedience.

For proofe hereof: First, consider the examples of this practice in Gods children. All that *Dauid*, that worthy seruant of God, could doe, after his sinnes committed, to bring himselfe againe into the fauour of God, whom he had offended, consisted of these very heads, which haue beene named; Repentance, Confidence, and Affiance in Gods mercie, and Performance of new obedience. And this his practice was verified, amongst many other places, specially in the 119. Psalme, and in all the Psalmes commonly called Penitentiall. Againe, the Prophet *Daniel* was accepted of God onely for the doing of these things, *Dan.9.* And in like manner was *Paul*, and the rest of the Apostles, *Rom.7. 1.Tim.1.12.* Againe, for further proofe, let it be considered; what is it that makes a man to become a Christian, and seruant of God? Not this, that he is pure from all sinnes, and neuer slides or swarues from obedience vnto God; but because when he sinneth and falleth, he is grieued with himselfe, and laboureth euery day to mortifie his corruptions, which are the matter of sinne, in his heart and life, and suffereth not sinne to reigne in his mortall body, but crucifieth the flesh, with the affections and lusts thereof.

Yet here remaines a great difficultie. Many a good seruant of God may and doth truly say of himselfe; I bewaile my sinnes, and doe in some sort rest on Gods mercie, and withall I endeauour

uour to performe new obedience: but alas! here is my griefe, I cannot doe these things as I would. In matter of sorrow and griefe, I am troubled with hardnesse of heart; in occasions of boldnes and confidence, with doubtings: in endeauour to obey, with many slippes, and sundry falls. For the staying and moderating of this griefe, these rules may further be remembred:

The first Rule. If there be in the minde, a purpose not to sin; in the will, a desire to please God; and in the whole man, to endeauour to performe the purpose of the minde, and the desire of the will: marke what followes vpon this: God in mercy accepteth the purpose and will to obey, for obedience it selfe. Yea though a man faile in the very act, and doe not so well as he should, the Lord accepteth the affection and indeauour for the thing done. Excellent is the saying of an ancient Father, *God accepteth that which is his, and forgiues that which is thine*: his is the grace whereby we are inabled to endeauour to obey in the want of obedience, and that he accepteth; ours is the sinne and weakenesse in performance of the dutie which he requireth, and that hee doth in mercy forgiue. Herein appeareth the great goodnesse of God vnto vs; and we can neuer be sufficiently thankfull for the same. But yet that we may not here delude our hearts with conceits, and blesse our selues in vaine: wee must know, that God doth not alwaies accept the will for the deede, vnlesse there be *a constant purpose* in heart, *a true desire* in will, and some *resolued indeauour* suitable in the life, *Malac.* 3.17. *God spares them that feare him, as a father spares his owne child.* How is that? though the sicke or weake childe beeing commanded some busines, goeth about it very vnhandsomly, and so the deed be done to little or no purpose: yet the father accepts it as well done, if he see the child yeeld vnto his commandement, and doe his indeauour, to the vttermost of his power. Euen so will God deale with those that be his children, though sicke and weake in obedience.

Accipit suum, & remittit tuum.

But how will some say, can God accept a worke of ours that is imperfect? *Answ.* So farre forth as the obedience is done in truth, so farre forth God accepts it, because it is his owne worke in vs: and as it is ours, he pardons it vnto vs, because we are in Christ.

A second Rule is laid downe, Rom. 7.19. where *Paul* saith to this

this purpose, *The good which I would doe, I doe not; and the euill which I would not, that doe I.* In these words, is set downe the state of all regenerate men in this life; and the meaning is this: The good things which God hath commanded, I doe them, but not as I would; and the euill forbidden I auoid, but not as I would. This wee shall see to be true, by comparing the voyces of three kinds of men together. The carnall man saith, *I doe not that which is good, neither will I doe it; and that which is euill I doe, and I would doe it.* Contrariwise, the man glorified, hee sayth, *That which is good I doe, and will doe it; and that which is euill I doe not, neither will I doe it.* The regenerate man, in a middle betweene them both, hee saith, *The good things commanded I doe, but not as I would; the euill things forbidden I auoid, but not as I would.*

And this is the estate of the child of God in this life; who in this regard is like vnto a diseased man, who lones his health, and therefore obserues both dyet and Physicke; and yet hee often fals into his fit againe (though he be neuer so carefull to obserue the rules of the Physician) by reason of the distemperature of his body: and hereupon is faine to goe to the Physician the second time, for new counsell. In like manner, Gods children haue indeed in their hearts a care to please and obey God; but by reason of sinne that dwelleth in them, they faile often, and so are faine to humble themselues againe before him, by new repentance. Againe, the seruants of God are like to a man, by some sudden accident cast into the Sea, who in striuing to saue himselfe from drowning, puts to all his strength, to swim to the shore; and being come almost vnto it, there meets him a waue or billow, which driues him cleane backe againe, it may be a mile, or further; and then the former hope and ioy conceiued of escape, is sore abated: yet he returnes againe, and still labours to come to the Land, and neuer rests till he attaine vnto it.

III. *Ground.* He that is indeed regenerate, hath this priuiledge, that the corruption of nature is no part of him, neither doth it belong to his person, in respect of diuine imputation. *Paul* saith of himselfe, *Rom.7.17. It is no more I, but sinne that dwelleth in me.* In which words, he distinguisheth betweene his owne person, and sinne that is in him. For in man regenerate there be three things, the body, the soule, and the gift of Gods image restored againe. Now touching the corruption of nature

ture, that is in his person, and so may be said to be his, but it belongs not to the man regenerate, it is not his, because it is not imputed to him, and so indeede is, as though it were not in him. The Apostle, 1. *Thes.*5.23. praies for the Thessalonians, that God would sanctifie them *throughout*, and preserue their *whole* spirit, soule, and body. Of which place (amongst many) this exposition may be giuen. The Apostle speaking of men regenerate, and sanctified, makes three parts in them: body, soule, and spirit: and by *spirit*, we are to vnderstand, not the conscience, but the gift of regeneration, and sanctification, which is the whole man, body and soule, opposed to the flesh, which in a naturall man, is called the old man, *Rom.*7. And the prayer which *Paul* makes in the behalfe of the Thessalonians, teacheth vs in effect thus much; that though corruption remaine in the regenerate, after regeneration, yet in respect of diuine acceptation, he is accounted as righteous, and so continueth, his sinne (by the mercy of God in Christ) not being imputed to him to condemnation. And so much for that point.

Now these Grounds of comfort, and others of the like nature, may serue to sustaine and vphold the hearts of the children of God, when they shall be pressed and troubled, in consideration of their estate in this life, which cannot till death be fully freed from much weakenesse and manifolde imperfections.

CHAP. XII.

Of the fift Special Distresse, arising from a mans owne body.

THE fift and last kinde of Temptation or trouble of mind, ariseth *from a mans owne body.*

Before I enter to speake thereof, one Question in the meane time, must be answered, namely, How the body being an earthly substance, should trouble or annoy the mind, considering that the mind is not bodily, but spirituall: for nothing can worke aboue its owne power, and it is against reason, that that which is bodily, should

ſhould either alter or trouble a ſpirit. For anſwer hereunto, theſe things muſt be conſidered.

Sect. I.

How the body troubles the minde.

First of all, the actions of man, though they be ſundry, yet they all proceede from one onely fountaine, and common cauſe, the ſoule, and are done by the power thereof. The body of it ſelfe, is not an agent in any worke, but as it were a dead inſtrument, in and by which the ſoule produceth all actions and workes.

Secondly, though all the actions of man come from the ſoule, yet the moſt of them are ſuch, as be performed by the body, and the parts thereof, and by the ſpirits that are ſeated in the body, as by inſtruments. Indeed ſome actions of the ſoule and mind, are done without the helpe of the body: but I ſay, that the moſt part of them are wrought by the body, and ſpirits therein contained. And yet notwithſtanding, the ſpirits in themſelues are no agents at all: but the onely agent in any worke, is the ſoule it ſelfe. For example: the vſing of the outward ſenſes, as of ſight, hearing, taſting, touching, ſmelling, as alſo of the inward, as imagination, memorie, &c. all this is done by the brain, and the parts of the braine, as proper inſtruments. All affections both good and bad, come from the ſoule: but yet they are done and acted in, and by meanes of the heart and vitall ſpirits. So alſo the powers of life & nouriſhment proceede from the ſoule, and yet they are done and wrought by the liuer, and other inward parts, as inſtruments whereby the ſoule nouriſheth the body. In a word, there is no naturall action in man, but for the effecting thereof, the parts of the body are vſed as it were the hands and inſtruments of the ſoule, and all this comes by reaſon of the vnion of the body with the ſoule, whereby they make one perſon.

Hence it followeth, that when the body is troubled, the ſoule is alſo troubled. Now the body affecteth and burteth the ſoule and minde, not by taking away, or diminiſhing any part thereof: for the ſoule is indiuiſible. Nor by depriuing it of any power or faculty giuen it of God: for as the ſoule it ſelfe, and the parts thereof, ſo alſo all the faculties of the ſame remaine whole and entire, without abating or diminiſhing. But

by

by corrupting the action of the minde, or more properly, by corrupting the next instrument whereby the minde worketh, and consequently the action it selfe.

This may bee conceiued by a comparison. A skilfull Artificer in any science, hauing an vnfit toole to worke withall, though his skill bee good, and his ability sufficient: yet his instrument wherewith he worketh being bad, the worke which hee doth must needes bee an imperfect worke. Howbeit the toole takes not away the skill of his workemanship, nor his power of working, onely it hinders him from shewing his skil, and doing that well, which otherwise he should and could doe well. In like manner, the body being corrupted, hinders the worke of the soule: not by taking away the worke of the soule, or the ability of working: but by making it to bring foorth corrupt worke, because the instrument which it vseth is corrupt and faulty. And thus wee must conceiue of all the annoyances of the soule by the body.

The Temptation followeth. The body causeth the trouble of minde two waies; either by Melancholy, or by some strange alterations in the parts of the body, which oftentimes befall men: in what sort we shall see afterwards. For troubles of mind thus caused, are more common, and as noysome as the most of the former.

Sect. 2.

Touching that which comes by Melancholy, sundry things are to be considered for our instruction, and for the remedie of that euill. Melancholy.

1. And first of all, if it be asked what Melancholy is? I answer, it is a kind of earthie and blacke blood, specially in the splene, corrupted and distempered: which when the splene is stopt, conueieth it selfe to the heart, and the braine: and there partly by his corrupt substance, and contagious qualitie, and partly by corrupt spirits, annoyeth both heart and braine, being the seates and instruments of reason, and affections.

2. The second is, what are the effects and operations of Melancholy? *Answ.* They are strange, and often fearefull. There is no humour, yea nothing in mans body, that hath so strange effects, as this humour hath, being once distempered. An ancient

Esca Diaboli, Balneum Diaboli.

cient Diuine calleth it the *Diuels bait*, because the Diuell being well acquainted with the complexion and temperature of man, by Gods iust permission, conueieth himselfe into his humour, and worketh strange conceits. It is recorded in Scripture, that when the Lord tooke his good Spirit from *Saul*, whereby hee did carry himselfe well in the gouernment of his people: and an euill spirit came vpon him, he was in so fearefull a case that he would haue slaine him that was next vnto him: how so? surely, because God in iustice withdrew his spirit from him, and suffered *Satan* to enter into the humour of choler, or melancholie, or both, and by this meanes cause him to offer violence to *Dauid*.

Now the effects thereof in particular, are of two sorts. The first is in the braine and head. For this humour being corrupted, it sends vp noysome fumes as cloudes or mists which doe corrupt the imagination, and maketh the instrument of reason vnfit for vnderstanding and sense. Hence followeth the first effect, strange imaginations, conceits and opinions framed in the minde: which are the first worke of this humour, not properly: but because it corrupteth the instrument, and the instrument being corrupted, the faculty cannot bring forth good but corrupt actions.

Examples hereof are well knowne, I will onely touch one or two. One is called Beastiall or beast-like *Melancholie*, a disease in the braine whereby a man thinketh himselfe to bee a beast of this or that kind, and carries himselfe accordingly. And herewith haue all those beene troubled, which haue thought themselues to be * wolues, and haue practised woluish behauiour. Againe, it is said of *Nebuchadnezzar*, *Dan.* 4. 30. that hee was driuen from men, and did eate grasse as the oxen, that is, behaued himselfe, and fed as a beast. Now some are of opinion that his humane shape was taken from him, and that he was transformed into a beast: at least that hee had the soule of a beast in stead of an humane soule for a time: But they are deceiued. For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that *Nebuchadnezzar* was smitten in the braine with this disease of beast-like Melancholy, whereby hee was so bereft of his right mind, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that *his mind*

* *Lycanthropos.*

minde came to him againe: and therefore in the disease, his vnderstanding, and the right vse of his reason was lost. And the like is true in historie, by diners examples, though it were not true in *Nebuchadnezzar*.

Againe, take another example, that is common and ordinary. Let a Melancholike person, vpon the sudden, heare or see some fearefull thing, the strength of his imagination is such, that hee will presently fasten the thing vpon himselfe. As if he see or heare that a man hath hanged himselfe, or is possessed with a Diuell, it presently comes to his mind, that he must doe so vnto himselfe, or that he is, or at least shall be possessed. In like manner vpon relation of fearefull things, presently his phantasie workes, and he imagineth, that the thing is alreadie, or shall befall him. And this imagination, when it enters once and takes place, it brings forth horrible and fearefull effects.

The second effect or worke of Melancholy, is vpon the heart. For there is a concord and consent betweene the heart and the braine, the thoughts and the affections: the heart affecting nothing but that which the minde conceiueth. Now when the minde hath conceiued, imagined, and framed within it selfe fearefull thoughts; then comes affection and is answerable to imaginations. And hence proceed exceeding horrours, feares, and despaires, euen of saluation it selfe, and yet the conscience for all this vntouched, and not troubled and disquieted.

3. Thirdly, it may be demanded, whether there be any difference between the trouble of Conscience and Melancholy? for many hold, that they are all one. *Ans.* They are not all one, but differ much. Affliction of Conscience is one thing, trouble by Melancholy is another: and they are plainly distinguished thus:

First, when the conscience is troubled, the affliction it selfe is in the Conscience, and so in the whole man. But in Melancholy, the imagination is disturbed, and not the Conscience. Secondly, the Conscience afflicted, hath a true and certen cause, whereby it is troubled, namely, the sight of sin, and the sense of Gods wrath; but in Melancholy, the imagination conceiueth a thing to be so, which is not so: for it makes a man to feare and despaire, vpon supposed and fained causes. Thirdly, the man afflicted in Conscience, hath courage in many other matters: but the Melancholike man feares euery man, euery creature, yea himselfe, and hath no courage at all, but

feares, when there is no cause of feare. Fourthly, imaginations in the braine, caused by Melancholy, may be cured, taken away, and cut off by meanes of Physicke: but the distresse of Conscience cannot be cured by any thing in the world but one, and that is the blood of Christ, and the assurance of Gods fauour.

4. Fourthly, the way to cure Melancholy, is this: *First*, the person troubled must be brought to this; that he will content himselfe to be aduised and ruled by the iudgement of others, and cease to rest vpon himselfe, touching his owne estate: and by this shall he reape much quiet and contentation.

Secondly, search and triall must be made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his estate, then meanes must be vsed, to bring him to some light and sorrow for his sinnes, that his melancholy sorrow may be turned into a godly sorrow. If he want faith and true repentance, some good beginnings thereof must be wrought in his heart.

Thirdly, when he is brought to faith in Gods mercy, and an honest purpose not to sinne any more; then, certaine mercifull promises of God are to be laid before him: and he must be exhorted to rest vpon these promises, and at no time to admit any imagination or thought, that may crosse the said promises. Now the promises are these, and such like: *Psal.34.9. No good thing shall be wanting to them that feare God.* Psal.91.10. *No euill shall come neere the godly man.* 2.Chro.15. *The Lord is with you while you are with him, and if you seeke him, he will be found of you.* Iam.4.8. *Draw neere to God, and he will draw neere to you.* And the best meanes to cause any man thus diseased, to be at peace with himselfe, is to hold, beleeue, and know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

Moreouer, though the former promises may stay the minde, yet will they not take away the humor, except further helpe be vsed. Therefore the fourth and last helpe, is the Art of Physick, which serues to correct and abate the humor, because it is a meanes, by the blessing of God, to restore the health, and to cure the distemper of the body. And thus much touching the trouble of mind, caused by Melancholy.

Sect. 3.

The second meanes whereby the body annoies the minde is, when it occasions trouble to the minde, by strange alterations incident to the body. When a man beginnes to enter into a Phrensie, if the braine admit neuer so little alteration, presently the minde is troubled, the reason corrupted, the heart terrified, the man distracted in the whole body. Thus from the trembling of the heart come many fearefull imaginations and conceits, whereof a man knowes not the cause. The same is procured by the swelling of the splene, by the rising of the entralls, by strange crampes, convulsions, and such like.

Strange alterations besides Melancholy.

The remedie hereof is this. *First*, it is still to be considered, whether the party thus troubled, hath the beginnings of true faith and repentance, or no. If he hath, it is so much the better. If he hath not (as vsually such persons are meere naturall men) then the first duty is, to vse all meanes, to stirre vp in him some godly sorrow for his sinnes, to bring him to the exercise of inuocation, and to some confidence in Gods mercy for pardon.

Secondly, this being done, meanes must be vsed to take away the opinion conceiued: which shall be done by giuing him information of the state of his body, and what is the true and proper cause of the alteration thereof. This being knowne, the griefe or feare conceiued, will easily be staied. For take away the false opinion, and informe the iudgement, and the whole man will be the better.

Thirdly, the opinion being altered and reformed, it may bee the alteration in the body will remaine: the party therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to bee inflicted, but is the very author of it: and therefore the party is to be well pleased, and to rest himselfe in that will of God. For euery present estate, whether it be good or badde, is the best state for vs, because it comes by Gods will and appointment.

And thus much touching the distinct kinds of distresses of mind: whereunto I adde this one thing further, that if we make examination of the state of such persons as are troubled with any of these fiue temptations, wee shall not vsually finde them

single, but mixed together, especially Melancholy, with terror of Conscience or some other temptations.

For the distraction of the minde will often breed a distemper in the body, and the distemper of the body likewise will sometimes cause distractions of mind. Againe, Melancholy wil often bee an occasion (though no direct cause) of terrour of Conscience; and in the same manner the conscience touched and terrified with sense of the haynousnesse of sinne, and the heauinesse of Gods wrath, will bring distemper of body by sympathy, and cause Melancholy.

In this Case, if Question be made, what is to be done? I answer, that for mixt distresses, we must haue recourse to mixt remedies; vsing in the first place the best meanes for the rectifying of the minde, the principall grounds whereof haue beene before deliuered; and then taking the seasonable aduice of the Phisician, whose calling and seruice God hath sanctified for the cure and reliefe of the body in case of extremity.

And so much of the first sort of Questions, concerning Man simply considered in himselfe.

The end of the first Booke.

THE SECOND BOOKE of the Cases of Conscience, *concerning Man, as he* stands in relation to God.

CHAP. I.

Of the Order of the Questions.

HItherto I haue spoken touching the first sort of Questions of the Conscience, which concerne Man simply considered in himselfe, as he is a man.

In the next place come to be handled and resolued the Questions concerning Man, as he stands in relation. Now man standing in a two-fold relation, either to God, or to man; according to this relation, the Questions come to be considered in their seuerall places. And first, wee are to treat of the Questions of Conscience, touching man standing in relation to God; to wit, as he is a Christian: All which, for order sake, may be reduced to foure heads.

I. Concerning the Godhead.

II. Concerning the Scriptures.

III. Concerning Religion, or the worship that is due vnto God.

IV. Concerning the time of the worship of God, namely, the Sabbath.

CHAP. II.

Of the God-head.

Touching the God-head, there are two maine Questions.

I. Question.

Whether there be a God?

BEfore we come to answer the Question, this one Caueat must be remembred, that it is a maine Ground and Principle in all Religions whatsoeuer, not to be doubted of, or called into question, That there is a God. *Heb. 11. 6. He that commeth to God, must beleeue that God is.* As for those that are commonly tearmed Atheists, which denie that there is a God, they are to be punished with death, as not worthy to liue in humane societie; and the greatest torment that can be deuised by the wit of man, is too good for them. For if those be holden as Traytors to an earthly Prince, and are most deseruedly adiudged to death, that reuile his person, and denie his lawfull authoritie; then they that call into question the God-head, are much more worthy to be esteemed Traytors to God, and consequently to beare the iust punishment of their rebellion, Death it selfe.

For this cause, I doe not meane to dispute the Question, Whether there be a God, or no; and thereby minister occasion of doubting and deliberation in that, which is the *onely* maine Ground and Pillar of Christian Religion: But rather my purpose is, in shewing that there is a God, to remoue, or at least to helpe an inward corruption of the soule, that is great and dangerous, whereby the heart and conscience by nature denyeth God and his prouidence. The wound in the body, that plucks out the heart, is the most dangerous wound that can be: and that opinion that takes away the God-head, doth in effect rend and plucke out the very heart of the soule. This Caueat premised, I come now to the point in hand, to shew that there is a God.

And

And for our better knowledge and assurance of this truth, we are to remember thus much, that God hath giuen vnto man a three-fold Light; the one, of Nature; the other, of Grace; and the third, of Glory: And by these, as by so many degrees of knowledge, the minde being inlightened by God, receiueth direction in the truth of the God-head, both for this present life, and for that which is to come.

If it be demanded, in what order God hath reuealed this Light vnto man? I answer, that the Light of Nature serues to giue a beginning and preparation to this knowledge; the Light of Grace ministers the ground, and giues further proofe and euidence; and the Light of Glory yeelds perfection of assurance; making that perfectly and fully knowne, which by the former degrees was but weakely and imperfectly comprehended. Of these three in order.

Sect. I.

The Light of Nature is that Light, which the view and consideration of the Creatures, both in generall and particular, affoordeth vnto man. From the Light of Nature, there are fiue distinct Arguments to proue that there is a God; the consideration whereof will not be vnprofitable, euen to him that is best settled in this point.

Arguments from the Light of Nature, and Creation.

I. The first, is taken from the Creation and Frame of the great Body of the World, and the things therein contained: *Rom. 1. 20. The inuisible things of him, that is, his eternall Power and God-head, are knowne by the Creation of the World, being considered in his Workes.* And out of this excellent Frame of the World, the truth of the God-head may be sundry wayes prooued and maintained.

First, I would aske this question: This goodly Frame of the World, had it a beginning, or no beginning?

Let eyther part, or both be taken. Let it first be said, it had no beginning, but is eternall, as the Atheist holdeth. Then I reason thus: If it had no beginning, the World it selfe is God; and all the Creatures that are therein, from the greatest and highest, to the least and basest, yea, euery drop of water in the Sea, and euery corne of sand by the Sea shore, are Gods. The reason is, because according to this opinion, they haue their being

of themselues, without beginning; and that which is a substance of it selfe, and hath no beginning, is very God.

Againe, if the World had no beginning, then it hath also no ending: For that which is without beginning, is without ending. Now all things in the World are lyable to corruption, and consequently are subiect to an end: For whatsoeuer is corruptible, the same is finite; therefore the World had a beginning.

Now if it had a beginning; then I demand, how it was made? did it make it selfe? or was it made of nothing? If it be affirmed, that it made it selfe, then the World was before it was. If it be said, it came from nothing; that also cannot be: For nothing brings forth nothing; and that which is nothing in it selfe, cannot bring forth something: therefore it is absurd in reason to say, that nothing brought forth this World. And hereupon it must needes remaine for a truth, that there was some substance Eternall and Almightie, that framed this goodly *Creature*, the World, besides it selfe.

If a man comes into a large Forrest, and beholds therein goodly faire buildings, and sundry kinds of hearbes, and trees, and birds, and beasts, and no man; he will presently reason thus with himselfe: These buildings are the workmanship of some man, they were not from all eternitie, they did not reare themselues, neither did the hearbes, the trees, the birds, or the beasts build them; but of necessitie they must haue some first Founder, which is Man. In like manner, when wee consider this World, so goodly a Creature to behold; though wee see not the Maker thereof, yet wee cannot say, that either it made it selfe, or that the things therein contained, made it; but that the Creator of it was some vncreated substance, most wise, most cunning, and euerlasting, and that is God.

Secondly, from this frame of the World, and the consideration thereof, I reason thus: In the World there are foure sorts and kinds of Creatures: The first, bare and naked substances, that haue neither life, sense, nor reason in them; as, the Sunne, the Moone, and the Starres: The second, that haue substance and life, but no sense nor reason; as, Plants, Trees, and Hearbs: The third, that haue no reason, but both substance, life, sense, and power to mooue themselues; as, the Beasts of the Land, and Fishes of the Sea: The fourth, are such as haue all, namely, substance, life, sense, and reason; as, Men.

Now

Now these foure sorts of Creatures excell one another in properties and degrees. For the first of them, which are meere substances, doe serue those that haue life; as, the Trees and the Plants: the Trees and the Plants serue the creatures that haue sense and life; as, the Beasts and the Fishes: the Beasts and the Fishes serue Man, that hath substance, life, sense, and reason. And amongst them all we see, that those which haue more gifts are serued of those which haue lesse: as, the Sunne and Moone serue the Plants, the Plants and Herbes serue the Beasts, & the Beasts serue Man; and that Creature that hath most gifts, is serued of all. Man therefore excelling all these, must haue something to honour & serue, which must be more excellent then the other creatures, yea, then himselfe; and that is a substance vncreate, most holy, most wise, eternall, infinite: and this is God.

Thirdly, all particular creatures, whether in Heauen or in Earth, are referred to their certaine particular and peculiar ends, wherein euery one of them, euen the basest and meanest is imployed, and which they doe all accomplish in their kind. And this is a plaine proofe, that there is One that excelleth in wisedome, prouidence, and power, that created all these to such ends, and hath power to bring them thereunto: and who is this, but God?

II. The second sort of Arguments, drawne from the light of Nature, are taken from the preseruation and gouernment of the World created; and these are touched by the Holy Ghost, when he saith, *That God left not himselfe without witnesse, in that in his prouidence he did good, and gaue raine from heauen, and fruitfull seasons, filling our hearts with ioy and gladnesse.* Act. 14. 17.

Argumentes from the gouernment of the World.

The particulars drawne from the gouernment of the World, are these:

First, our food whereby we are nourished, is in it selfe a dead food, void of life, and yet it serues to maintaine and preserue life; whereas in reason, it is more fit to choake and stuffe our bodies, then to feed them.

Secondly, our garments which we weare, are in themselues cold, and void of heat, and yet they haue this vse to preserue heat, and to sustaine life in the extremitie of cold. Therefore there must needs be an omnipotent and diuine power, that giues vnto them both such a vertue, to feed and preserue the life and health of man.

Thirdly,

Thirdly, the raine falling, and the sunne shining vpon one and the same plot of the ground, causeth it to bring forth in his season a hundred seuerall kinds of hearbs and plants, whereof euery one hath a seuerall, and distinct flower, colour, forme, and sauour: whence comes this? Not from the raine; for it hath no life in it selfe, and besides, it is in it selfe all one: nor from the sunne, or the earth: for these also in their kinde are all one, hauing in them no such power, whereby they should be the authors of life: therefore the differences of plants in one ground, may conuince our iudgements, and teach vs *thus much*; that there is a diuine and heauenly power aboue, and beside the power of these creatures.

Fourthly, take an example of the bird and the egge. The bird brings foorth the egge: the egge againe brings forth the bird. This egge considered in it selfe, hath in it neither life nor soule, and the bird can giue it neither; for all that the bird can doe, is to giue it heat, and no more. Within the shell of this egge is made a goodly creature, which when it comes to some perfection, it breakes the shell. In the shell broken, we shall see the nibbe, the wing, the legge, and all the parts and members of a bird. Now let this be considered, that the egge brought not foorth this goodly creature, nor yet the henne. For the egge had no such power or vertue in it selfe; and the henne gaue but her heat; neither did man do it: for that which was done, was within the egge, and within the shell. It therfore was some other wonderfull power *and wisedome* that made it, & brought it forth, that surpasseth the power of a creature.

Againe, consider the generation of the silke-worme, one of the least of the creatures, & from it we haue a notable demonstration of a diuine prouidence. This little worme at the first, is but a small seede like vnto Linseede. The same small seede breeds it, and brings it forth. The worme brought forth, and growing to some bignesse, at length weaues the silke; hauing wouen the silke, it windes it selfe within it, as it were in a shell: there hauing lodged for a time, it conceiues a creature of another forme, which beeing within in a short space perfited, breakes the shel and comes forth like a flye. The same flye like a dutifull creature, brings forth the seede againe, and so continues the kinde thereof from yeere to yeere.

Here let it be remembred, that the flye hauing once brought forth

forth the seed, leaues it, and dyes immediately: and yet the seed it selfe, though exposed to wind and weather, and vtterly neglected of man, or any creature, at a certaine time within few moneths becomes a worme. Whence should all this proceed, but from a Creator infinitely powerfull and wise, who by his admirable power and prouidence dispenseth life, being, and propagation euen to the least things, in their particular sorts and kinds?

III. The third sort of Arguments from the Light of Nature, are taken from the soule of man. This soule is endued with excellent gifts of vnderstanding and reason. The vnderstanding hath in it from the beginning certaine Principles, whereby it knowes and discernes good and bad, things to be done, and things to be left vndone. Now man cannot haue this gift, to discerne betweene good and euill, of, or from himselfe, but it must needs proceed from another cause, which is Power, Wisedome, and Vnderstanding it selfe; and that is God.

Againe, the Conscience, another gift of the soule of man, hath in it two principall actions, Testimonie, and Iudgement, by both which, the truth in hand is euidently confirmed.

Touching the testimonie of Conscience: let it be demanded of the Atheist, whereof doth Conscience beare witnesse? he cannot deny, but of all his particular actions. I aske then, against whom, or with whom doth it giue testimonie? the answer will easily be made, by the heart of any man, that is with or against himselfe. Furthermore, to whom is it a witnesse? Neyther to men, nor to Angels: for it is vnpossible, that any man or Angel should eyther heare the voice of Conscience, or receiue the testimonie thereof, or yet discerne what is in the heart of man. Hereupon it followes, that there is a substance, most wise, most powerfull, most holy, that sees and knowes all things, to whom Conscience beares record; and that is God himselfe.

And touching the iudgement of Conscience: let a man commit any trespasse or offence, though it be done in secret, and concealed from the knowledge of any person liuing; yet Conscience, that knoweth it, will accuse him, terrifie him, cite him before God, and giue him no rest. What, or where is the reason? man knowes not the trespasse committed; and if there be no God, whom shal he feare? and yet he feares. This also necessarily proueth, that there is a iust and mighty God, that will take vengeance vpon him for his sinne.

IV. The

IV. The fourth Argument from Nature, is this: There is a Ground or Principle written in euery mans heart in the world, none excepted, that there is a God. Reasons for proofe hereof, may be these:

First, the Gentiles worshipping Idols made of Stockes and Stones, doe acknowledge herein thus much, that there is something whereunto honour and seruice is due: for man by nature is proud, and will neuer yeeld to bow the knee of his body before a Stocke or a Stone, to adore it, vnlesse he thinke and acknowledge that there is in them a diuine power, better then himselfe.

Secondly, the Oath that is taken for Confirmation, commonly tearmed the Assertorie Oath, is vsed in all Countries: And it is, for the most part, generally taken to be a lawfull meanes of confirming a mans word, when it is bound by the Oath taken. *Iacob* and *Laban* being to make a couenant, *Iacob* sweares by the true God, *Laban* by his false gods; and by that, both were bound to stand to their agreement, and not to goe backe: Therefore neyther of them did, or durst breake their Oath. And among the Gentiles themselues, there are few or none to be found, that will falsifie their word giuen & auowed by Oath. Whereupon it is a cleare case, that they acknowledged a God-head, which knowes and discernes their hearts, yea, that knowes the truth, and can and will plague them for disgracing the truth, by lying.

Thirdly, we are not lightly to passe ouer the vsuall tearmes and ordinarie speech of all Nations, who are wont vpon occasion, to say, It raines, it thunders, it snowes, it hailes: For, saying this, one while they reioyce, and are thankfull; otherwhiles they feare, and are dismayed. They say not, Nature or Heauen raines or thunders; for then they would neither reioyce, nor tremble. In that therefore they speake this commonly, sometimes reioycing, sometimes fearing, it may probably be thought, that they acknowledge a Diuine Power, which causeth the raine to fall, and the thunder to be so terrible.

Againe, for better proofe hereof, it is to be considered, that since the World began, there could not yet be found, or brought foorth, any man that euer wrote, or published a Discourse, more or lesse, to this purpose, That there was no God.

If

If it be said, that some histories doe make mention of sundry that haue in plaine tearmes denyed there is a God, and that this is no lesse dangerous, then if a Treatise of that subiect should be written, and set forth to the open view of all:

I answer, indeed in the writings of men, we doreade of some that blasphemed God, and liued as without God, and they haue alwaies bin properly and deseruedly tearmed Atheists. Others haue denied, that made and fained gods, that is, Idols are gods. And amongst the heathen that liued onely by the light and directions of nature, all that can bee brought is this, that some men in their writings haue doubted whether there was a God or no, but none did euer positiuely set downe reasons to prooue that there was none.

V. The fift and last argument from nature, is that which is vsed by all Philosophers. In the world there is to be seene an excellent wise frame and order of all things. One creature depends vpon another by a certaine order of causes: in which some are first and aboue in higher place, some are next and inferiour, some are the basest and the lowest.

Now these lowest are mooued of those that are superiour to them, and alwaies the superiour is the cause of the inferiour, and that whereof the inferiour depends. Something then there must be that is the cause of all causes, that must bee caused of none, and must be the cause of all. For in things wherein there is order, there is alway some first and soueraigne cause: and where there is no first nor last, there the Creatures are infinite. But seeing all creatures are finite, there must be somewhat first, as well as last. Now the first and the last cause of all is God, which mooueth all, and to whom all creatures doe tend, as to their end, and which is mooued of none.

Notwithstanding all these reasons grounded in nature it selfe, it may be some man will say, I neuer saw God, how then shall I know that there is a God? *Answ.* VVhy? wilt thou beleeue no more then thou seest? Thou neuer sawest the winde, or the aire, and yet thou beleeuest that there is both. Nay, thou neuer sawest thine owne face but in a glasse, and neuer out of a glasse, and yet this contenteth thee. VVhy then may not this content thy heart, and resolue thee of the Godhead, in that thou seest him in the glasse of the creatures?

True it is, that God is a spirit invisible that cannot be discerned,

discerned by the eye of flesh and blood, yet he hath not left vs without a meanes, whereby we may behold him. For looke as we are wont by degrees to goe from the picture to the painter, and in the picture to behold the painter himselfe: euen so by the image of God, written (as it were) in the face, and other parts of the creatures in the world, may we take a view of the wisedome, power, and prouidence of the Creator of them all, who is God himselfe. And these are the principall proofes of the Godhead, which are reuealed in the booke of nature.

Sect. 2.

Arguments from the light of grace.

The second ground of proofes, is taken from the light of grace. And it is that light which God affordeth to his Church in the writings of the Prophets and Apostles: and this giues a further confirmation then nature doth. For the light of nature, is onely a way or preparation to faith. But this light serues to beget faith, and causeth vs to beleeue there is a God.

Now in the Scriptures of the Prophets and Apostles, we shal see among the rest, three distinct proofes of this point.

First, expresse testimonies, that doe in plaine tearmes note vnto vs the Godhead.

Secondly, expresse prophecies and reuelations of things to come, euen many hundred and thousands of yeeres, before they came to passe. Yea things that are to come are fore-told in the Word of God, and so in that very manner, that they shall be in the time, wherein they are to be fulfilled. Now there is no man able of himselfe to know or fore-see these things to come; therefore this knowledge must rest in him alone, who is most wise, that perfectly vnderstandeth and beholdeth things that are not, and to whom all future things are present, and therefore certaine.

Thirdly, the Word of God reuealeth many miracles, which doe exceede and surpasse whole nature, yea all naturall causes: the doing & working wherof, is not in the power of any meere creature in the world. As for example: the making of the Sun, against his naturall course, to stand still in the firmament; of the waters, which are naturally flowing, to stand as a wall, and the bottome of the sea to be as dry land. The maine end whereof is, to shew that there is an absolute Almighty power, which

which is the author of nature it selfe, and all naturall things, and ordereth both it and them, according to his pleasure.

Sect. 7.

The third ground of proofes, is fetched from the light of glorie. And this is that light which God affoords vnto his seruants after this life ended, in the kingdome of heauen, wherein all imperfection of knowledge being taken away, they shall see God face to face, and haue a full and perfect knowledge of the Godhead. Arguments from the light of Glorie.

To this purpose the Apostle saith, that *in the world we know in part, and we see as it were in a glasse.* The comparison is worth the marking. For there hee compareth our knowledge of God, that we haue in this life, to a dimme sighted man, that can see either very little, or nothing at all, without his spectacles. And such is our sight and comprehension of God, darke and dimme, in that we cannot behold him as he is, but onely as he hath manifested himselfe vnto vs, in and through the glasse of the Word and Sacraments, and by the speactacles of his creatures. But the time will come, when the skales of our eyes shall be washed off, and they shall be made as cleare as crystall, when the imperfection and weakenesse of our vnderstanding shall be cleane remooued, and then we shall be inabled to see God clearly and fully, face to face. Thus the first Question is answered, that there is a God. 1 Cor. 13.

II. Question.

Whether Iesus the Sonne of Mary, be the Sonne of God, and Redeemer of the World?

BY propounding this Question (as in the former) I meane not to make a doubt touching the godhead of Christ, which is one of the principall grounds of our religion; but to take away, or at least, preuent an inward corruption of the heart in them, that are weake in knowledge; whereby they may be

brought

brought sometimes to make doubt and question of the diuinitie of Christ, and therefore, haue neede to bee resolued in the truth hereof.

Now for the proofe of this point, that *Christ* is *God*, I will lay downe these grounds.

I. The summe and substance of the Bible is to conclude, that *Iesus* the sonne of *Mary*, is the sonne of God, and the Redeemer of mankinde; and it may bee concluded in this syllogisme.

He that shall come of the seede of Abraham *and* Dauid, *and in time shall be borne of a Virgin; that shall preach the glad tidings of the Gospel, satisfie the law, offer vp an oblation of himselfe for the sins of them that beleeue: ouercome death by his death and resurrection, ascend into heauen, and in fulnesse of time come againe to iudge both the quicke and the dead, is the true Messias and Sauiour of the world:*

But Iesus of Nazareth the sonne of Mary *is he in whom alone all these things shall come to passe:*

Therefore he onely is the true Messias and Sauiour of the world.

The proposition or first part of the argument, is laid downe in the old Testament: the assumption or second part, in the New. The conclusion *is the* question *in hand*, the scope and drift of them both.

II. Ground. In *Daniel* 9.24. it was prophecied, that after the time of 70. weekes, that is, 490. yeeres, the Messias should be exhibited.

By which prophecie it is manifest, that the Messias is alreadie come into the world. For from that time till now, there are at the least 2000. yeeres, as may plainely bee seene by humane histories, and by the motions and course of the heauens. It is also plaine from hence, that hauing beene exhibited and come in the flesh, hee hath made satisfaction by his death to the wrath of God for sinne. Hence it followes, that he is the very true Messias and Redeemer of the world, because from that time there was neuer any to whom this title, and the forenamed properties might so truely agree, as to this Iesus the sonne of *Dauid*.

III. Ground. *Iesus* the sonne of *Mary* did teach, professe, and dispute, that he was God, that he and his father were one, and hee tooke vnto himselfe the honour of God, *Ioh.* 7. and 8. An euident argument that hee was so, as he professed and preached

ched himselfe to be. For neuer any creature challenged to himselfe the honour of God falsly, but was discouered and confounded.

Adam, for affecting and aspiring to it, was cast out of Paradise. And *Herod* for it dyed miserably, *Act.*12. And diuers Popes are recorded in Ecclesiasticall stories, to haue taken this honour vnto themselues: and there was neuer any sort of men in the world, that had more fearefull iudgements vpon them, then they. But Christ challenged this to himselfe, and prospered: and God did most seuerely reuenge his death both vpon *Herod* and *Pilate*, as also vpon the Iewes, and Emperours of Rome, that persecuted the Church.

IV Ground. Christ while he was on earth, before he ascended into heauen, promised his Disciples to send his spirit vnto them, so to assist them, that they should bee able to doe greater workes, then himselfe did, *Joh.*14.12, &c. Now when Christ was ascended, the euent was strange, and yet fully answerable to his promise. For the disciples were but few, twelue in number, and all vnlearned, and yet they preached in the name of Christ, and by bare preaching (without humane eloquence, and the gifts of nature) conuerted many nations, yea, the whole world: and though themselues were but weake men, and preached things absurd to the corrupt reason of man: yet they wonne many soules to God, and conuerted the world.

V. Ground is borrowed from the testimonie of the Heathen, who haue recorded in their writings, the very same things touching Christ which are reuealed in the Scriptures. *Josephus* a Iew, and an enemie to Christ, in his eighth booke of antiquities, *Chap.*4. speakes the same things of Christ, that *Matthew* doth, that he was a most worthy man, that he wrought many miracles, and that he rose from the dead. Others affirme, that he was crucified vnder *Pilate* in the time of *Tiberius*, and that *Tiberius* would haue put him in the number of his gods. Again, heathen writers report, that at his death, vnder the raigne of *Tiberius*, all the oracles of the world ceased, and the great god *Pan* (as they say) then died.

Tacit. lib. 5. 20.

Plutarch. de interit. orac.

CHAP. III.

Of the Scriptures.

The second maine Question, is touching the truth of Scripture.

Whether the Scriptures bee the true Word of God?

THE answer is, that they are. And the grouds of this assertiō, may be reduced to six heads.

Sect. 1.

The first, is taken from the causes, namely, the Author, and writers of the Scriptures.

The Authors and penmen of Scripture.

Touching the Author, the Scripture referreth it selfe vnto God. Therefore hee alone is the true and vndoubted Author thereof and none but he. The sufficiencie of this consequence, stands vpon these grounds.

First, if God were not the author of Scriptures, there would bee no one booke in the earth so fabulous and so full of errour as it: which to say, is blasphemie. For it speakes such things, as neuer any could speake, but God.

Secondly, if it were not the booke of God, then all Gods wil should be hidden, and God should neuer yet haue reuealed his will to man.

Thirdly, if it had not beene the Word of God, the falshood thereof would haue beene detected long agone. For there hath beene nothing falsly said of God at any time, which hee himselfe hath not at some time or other, opened and reuealed. Euen as hee did detect and discouer the falshood of the false prophet *Hanani*, Ier. 28. 16. and Gods heauy hand, no doubt, would long since haue bin vpon the Ministers and preachers of this Word, if they had vniustly and wrongfully fathered it vpon him.

Againe, for the writers and penmen of Scripture, *Moses*, the Prophets,

Prophets, and Apostles in their writings, do not set forth their owne glory, nobility, or vertues: but all with one consent haue acknowledged directly and plainly their own errors & faults; yea such faults as may be disgracefull to themselues, and their posterity, and yet they haue done it. A plaine proofe that they were not carryed by policy, and naturall reason; but were holy men, guided by the holy Ghost. For if they had beene guided by reason, they would neuer haue written that, which would haue tended to their owne disgrace: but would rather haue commended themselues, their name, stocke, and linage. Again, humane authors, in their discourses, doe commonly write of the praises and vertues of men, of whom they write. But the penmen of Scripture, with one consent, giue all to God; yea, when they speake of commendation due to men, they giue it al to God in men. God is in their writings, the beginning, the end, and all.

Sect. 2.

A second head of reasons, is taken from the Matter, and Contents of the Scriptures, which are manifold. The principall are these: The Matter of Scripture.

First, the Scripture doth that, which no other bookes can doe. For it sets out the corruption of mans nature by sinne; the fountaine of this corruption; and the punishment of the same, both in this life, and the life to come: it discouereth sinnefull mans particular thoughts, lusts, and affections, which neuer any booke hath done beside it. No Philosopher was euer able to make so true record, & so plaine declaration of the thoughts, motions and affections of the heart. The reason of man cannot discerne them by nature, vnlesse it receiue a further light by grace, then it hath naturally in it selfe. Yea the Scripture sets downe things, that no mans heart can imagine, and yet are true by experience. For example: that it is an euill thought to thinke there is no God, man by nature cannot imagine: but yet it is true in experience, and by the light of the word. And therefore *Dauid* saith, *The foole hath said in his heart, there is no God.* Psal. 14.

Secondly, the maine Contents of this booke, are sundry articles of faith, all which are farre aboue the reach of humane reason, and yet they are not against it; but at the least some of

them may be prooued by it.

For example, that there is a redeemer of the world, is an article of faith, aboue reason: yet not against the same. For in naturall vnderstanding, God is not all iustice, and no mercie. But if there were no redeemer, then should God be all iustice, without mercy. Now because he hath reuealed himself to be as well mercifull, as hee is iust, reason concludes, there is a redeemer. Againe, that this Redeemer should be God and man, is aboue reason; yet not against it. For reason teacheth, he must be God, that hee might satisfie the infinite iustice of God for sin; which none but God can doe. Againe, that he must be man, because man hauing sinned, man must be punished for the sin of man.

Thirdly, in the Scripture there are sundry predictions made beforehand particularly, which notwithstanding were not to come to passe till an 100. 200. 300. yeeres after: & all these predictions in the same manner as they haue beene foretold, haue beene fulfilled.

Jacob in his Will foretold, that the scepter should not depart from *Iudah* till *Shiloh*, that is, the Messias came. This was verified, euen as it was foretold. For a little before Christs birth, the scepter was taken from the Iewes, and translated vnto the Romane Empire. And *Herod* put the whole colledge of the Iews, called their *Sanedrim*, to the sword, in which colledge was the heire apparent of the Kings blood.

Againe, *Balaam*, *Num.* 24. 24. foretold, that *Kittim*, that is, the Grecians and the Romans, should subdue *Eber*, the people of the East, which was afterward verified. For the Hebrews & Assyriãs were afterward ouercome by the Greciãs & Ciliciãs.

The Apostle *Paul* in his time foretold the destruction of the Romane Empire, and the reuealing of Antichrist, 2. *Thess.* 7. 8, &c. which prophecy was shortly after fulfilled. For Antichrist grew from those times by little and little, till at length he came to sit in the Emperors Throne. Men indeede may foretell things to come: but things foretold by them are present in their causes, and so they know and foretell them, not otherwise. But God foretelleth simply, and the Scriptures foretell simply: therefore they are the Word of God.

Fourthly, the law a part of the Scripture, is propounded most purely and perfectly, without exception or limitation. Whereas, in all mens lawes some sinnes are condemned, but some be

bee tolerated and permitted. But in Gods law euery sinne is condemned, and none other forborne or excused.

Lastly, the style and speech of the Scripture is plaine and simple without affectation, and yet full of grace and maiestie. For in that simple style, it commandeth the whole man, body and soule; it threatneth euerlasting death, and promiseth euerlasting life: and it doth more affect in the heart of man, then all the writings in the world whatsoeuer.

Sect. 3.

The third reason to induce vs to receiue the Scriptures, as the Word of God, is taken from the Effects: whereof I note onely two. Effects of Scripture.

I. The doctrine of Scripture in the Law, and specially in the Gospell, is contrary to the corrupt nature of man. Whereupon *Paul* saith, *The wisdome of the flesh, is enmitie against God.* Rom.8.7. And yet the same word, being preached by the Minister appointed by God, conuerteth nature, and turnes the heart of man vnto it, in such sort, as in this last age it hath wonne a great part of the world, to the imbracing thereof. Now in reason that is impossible, that a thing which is so flat against mans corrupt nature, should not withstanding preuaile with it so far, as to cause man to liue and dye in the profession and maintenance thereof. We are wont to reiect the writings of men, if they please not our humours; whereas this Word of God, is of force to mooue and incline our affections, though neuer so much censured, crossed, and controlled by it. And this shewes that God is the author thereof, from whom the Word of creation came, to which euery thing at the first yeelded obedience.

II. The Word of God hath this effect, to be able to minister comfort and releefe, in all distresses of body or minde, yea in the greatest and most desperate troubles, and vexations of the Conscience. And when the helpes of humane learning and Philosophy (which are of great vse and force in other cases) haue done all that they can, to the very vtmost, without effect or successe: euen then the sweete promises of the Gospel will reuiue and raise vp the heart, and giue it full contentment and satisfaction. Experience shewes this to bee a confessed

truth in particular cases: and it teacheth, whence and from whom this word proceedeth, wherein these promises are contained, namely, from God. For when he sets the Conscience vpon the racke, the Word that releeueth and refresheth the same, must needes proceede and come from him alone.

Sect. 4.

Properties of Scripture.

The fourth reason, is taken from the Properties of Scripture. I will name onely two.

The first, is Antiquitie, which most plainly appeares in the historie, though the doctrine it selfe be as ancient. The Scripture containes a continued historie, from age to age, for the space of 4000. yeeres before Christ, euen from the beginning. Humane histories, that are of any certaintie or continuance, begin onely about the time of *Ezra*, and *Nehemiah*. As for those which were written before, they are onely fragments, and of no certainty.

The second propertie, is consent with it selfe, in all parts, both for the matter, scope, and end. The writings of men doe dissent from themselues, by reason of ignorance, and forgetfulnesse in the authors. But the word of God, agrees with it selfe most exactly, and the places that seeme to disagree, may easily be reconciled; which shewes that holy men, by whom it was penned, were not guided therein by their owne priuate iudgement, but were directed by the wisedome of the spirit of God.

Sect. 5.

Contraries.

The fift reason is drawne from the Contraries. The Diuell and wicked men, are in iudgement and disposition, as contrary to Scripture, as light is to darknesse. I proone it thus. Let a man reade any booke of Philosophie, and labour to bee resolued of any one point therein, he shall neuer be tempted to infidelitie. But if the same man reade the bookes of Scripture, and labour to vnderstand them; he shall haue within himselfe, many motions and temptations, not to beleeue, and obey it. Now what should be the cause thereof, but that these bookes are the word of God, which the Diuell laboureth to oppugne with might and maine?

Againe,

Againe, consider the same in the practice of wicked men. They will not brooke the rebuke of their sinnes, namely, their Idolatrie, blasphemie, and other notorious crimes, by Scripture; but will seeke the blood and life of him, that shall sharply taxe, and reproaue them. And hence it was that wicked Kings so persecuted the Lords Prophets. Yea further, let it be marked, that these wicked men, that are tainted with these horrible crimes, and cannot abide the Word, nor Teachers thereof to the death, haue commonly fearefull endes. Now the opposition of *Satan*, and wicked men to the Word, shewes the *Scriptures* to be a most holy Word, and indeede the very word of God.

Sect. 6.

The sixt reason, is taken from sundry testimonies. Testimonies.

First, of holy Martyrs, in the Old and New Testament, who haue giuen their liues for the maintenance of this Word, and sealed the same with their owne hearts blood; yea, suffered the most horrible and exquisite torments, that the wit of man could deuise; and that most patiently and willingly, not beeing daunted or dismaied. The stories of Martyrs in all ages, confirme this truth, especially of those that suffered before, in, and after the times of the tenne bloody persecutions. And vnlesse they had beene supported by a diuine power, in so good a cause, they could neuer, so many of them, haue suffered in such manner, as they did.

The second, is the testimony and consent of Heathen men, who haue recorded the very same things, at least many of the principall, that are set downe in the Bible. If this were not so, man should haue some colourable excuse of his vnbeliefe. And these things which they record, were not all taken out of the scripture, but were registred to memory by *Historiographers*, that liued in the times when they were done. Such are the stories of the Creation, and Flood, of the Tower of Babel, of the Arke of *Abraham* and his possessions, of Circumcision, of the miracles of *Moses*, of the birth of Christ, & the slaughter of the young children, of the miracles of Christ, of the death of *Herod*, *Agrippa*, and such like. And these we take for true in humane stories: much more then ought we to do it in the word of God.

The third testimony, is of Miracles. The doctrine of Scripture was cófirmed by miracles, wrought by the teachers thereof, the Prophets and Apostles, aboue all power and strength of nature, and such as the Diuell can not counterfeit; as the staying of the Sunne, and the raising of the dead, &c.

The fourth, is the testimony of the Holy Ghost, which is the argument of all arguments, to settle and resolue the Consciēce, and to seale vp the certaintie of the word of God.

If any shall aske, how this testimonie of the Holy Ghost may be obtained, and being obtained, how we may discerne it to bee the testimony of the Holy Ghost, and not of man: I answer, by doing two things:

First, by resigning our selues to become truely obebient to the doctrine taught. Ioh. 7. 17. *If any man will doe my fathers will,* (saith Christ) *he shall know of the doctrine whether it be of God.*

Secondly, by praying vnto God for his Spirit, to certifie our consciences, that the doctrine reuealed, is the doctrine of God. *Aske* (saith our Sauiour Christ) *and it shall be giuen you: seeke, and ye shall finde: knock, and it shall be opened vnto you. For he that asketh, receiueth,* Mat. 7. 7. 8. Againe, *Your heauenly father will giue the holy Ghost to them that desire him,* Luk. 11. 13. And, *If any man lacke wisedome, let him aske it of God, who giueth to all men liberally, and reprocheth no man, and it shall be giuen him.* Iam. 1. 7.

Sect. 7.

Obiections against the Scriptures.

Now hauing set downe the proofes of this point, before I come to the next Question, some speciall Obiections against this doctrine are to be answered, and resolued. For there haue not beene wanting in all ages, both Atheists, and others, who haue professedly excepted against it, and of set purpose haue vndertaken to call the written Word of God into Question. Such were *Celsus, Lucian, Iulian, Porphirie, Apelles,* and others. From whom some of latter times hauing receiued the poyson of Atheisme, and prophanenesse, haue not ceased as much as in them lyeth, to oppugne sundry parts and portions of holy Scripture. Their principall reasons and exceptions I will propound, and answer one by one.

Obiect. 1. And first, they except against that which is written, *Gen.* 1. 16. where

where it is said, *God made the Sunne the fourth day*. Now, say they, the Sunne is the cause of the day; and therefore there could not be three dayes before the Sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answer: First, we must put a difference betweene cause and cause. For of causes, some be the highest, some subordinate vnto them. The highest and first cause of all creatures, is God himselfe, from whom all things at the first immediately flowed, without any relation to their causes in nature. And thus were the first, second, and third dayes created and appointed immediately from God, and distinguished from the night, by an intercourse of light, ordained by him for that purpose.

But the subordinate and inferiour cause of the day, in order of nature, was the Sunne, and that by the same appointment of God: and this cause was not set in nature, as the cause of the day, before the fourth day of creation; for then it pleased him to make it his instrument, to distinguish the day from the night, as also for other ends & vses. And therefore it is no maruell, though the day was created before the Sunne, the instrumentall cause thereof: considering that it was created before the Sunne was set in the heauen, by the Creator himselfe.

Secondly, we must distinguish of times: which are either of creation, or gouernment: and there is one regard to be had of things while they were in making, and another after they were created. Now it is true, the sunne is the cause of the day and the night, in the time of the gouernment of the world, but it was not so in the time of the first making of all things. For in the three first dayes of the world, there was day and night without the sunne, by a vicissitude of light and darknesse, which the Lord made, and nature could neuer haue found out, had not the word reuealed it.

But since the creation, in the time of gouernement, the sunne is but an instrument appointed by God to carry light, and hee that made the light, can now in the gouernement of the world, if it pleased him, put downe the sunne from this office, and by some other meanes distinguish the day from the night: therefore no maruell though he did so in the beginning.

The second Obiection, is touching the light of the Moone.

Moses

Moses saith, it is one of the great lights which God made. Now say they, in all reason according to humane learning, it is one of the least of the Planets, and lesse then many starres.

Answ. It is true which the Holy Ghost saith by *Moses*, and yet the Moone is lesse then the Sunne, yea then many of the starres. For one and the same starre, in a diuerse and different respect, may be tearmed greater and lesser. And in that place the Scripture speakes of the Moone, not in regard of other starres greater then it: but in respect of our sense, because it appeareth greater in quantitie, and really communicateth more light; yea, it is of more operation and vse to the earth, then any of the starres in the heauen, sauing the Sunne.

Obiect. 3. The third Obiection: *Moses* saith, Man and Beast were made of the earth, and Fishes of the waters. But all humane learning auoucheth, that the matter of euery creature consisteth of all the foure Elements, Earth, Water, Fire, and Aire.

Answ. *Moses* speaketh only of two, which were the principall, and in them includes the other; because they are impure, and mixt with the other since the fall. Againe, some learned men auouch, that all creatures are made of earth and water only, as being the two maine materiall principles of them all; and not of ayre, nor fire. And this accords with *Moses*, and is no doubt, a truth, that he speakes onely of the principall matter of these creatures: and yet the fire and ayre are, and may be called elements, or beginnings, because they serue to forme, preserue, and cherish the creatures.

Obiect. 4. The fourth Obiection, *Gen.* 3. it is said, that *Eue* before her fall, was deceiued by the Serpent. Now this, saith the Atheist, is absurd. For euen in the estate of corruption, since the fall, there is no woman so simple, that will either admit speech, or suffer her selfe to bee deceiued by a Serpent; much lesse would *Eue*, in the estate of her innocencie.

Ans. Though *Adam* and *Eue* in their innocencie had excellent knowledge, yet they had not all knowledge. For then they should haue beene as God himselfe. But in that estate, ignorance befell *Eue* in three things. For first, though *Adam* himselfe was a Prophet in the time of his innocencie, yet both hee and she were ignorant of the issue of future things, which are contingent. Secondly, they knew not the secrets of each others heart. For to know the euent of things contingent certainely,

certainely, and the secrets of the heart, belongs to God onely. Thirdly, though *Eue* knew the kindes of creatures, yet shee knew not all particulars, and all things that were incident to euery kinde of creature, but was to attaine vnto that knowledge, by experience and obseruation.

Neither may this seeme strange: for Christ, as he was man, had as much, yea more knowledge then our first parents had in their innocency: and yet he knew not all particulars, in all singular creatures. For seeing a fig-tree by the way as he went to Ierusalem, hee thought it had borne fruite, and yet comming towards it, he found none thereon. And in like manner, *Eue* might know the serpentine kinde, and yet be ignorant, whether a serpent could speake. Besides that, the naming of the creatures, which argues knowledge of them, was not giuen to *Eue*, but to *Adam*. And therefore it was not so strange, that *Eue* should be deceiued by a serpent; considering that to know that a serpent could speake, or not speake, came by experience, which shee then had not.

It will be said, that all ignorance is sin: but *Eue* had no sin: & therefore she could not be ignorant. *Ans.* Ignorance is twofold; some ignorance * ariseth of an euill disposition, when as we are ignorant of those things which we are bound to know, & this is sinne properly. But there is another ignorance, * which is no sin, when as we are ignorant of those things, which we are not bound to know. And this was in Christ: for he was ignorant of the figtrees bearing fruit: and he knew not the day of iudgement as he was man. And this also was in *Eue*, not the other.

* Ignorantia pravæ dispositionis.

* Ignorantia meræ priuationis, vel negationis puræ.

The fift Obiection, is about the Arke, *Gen.6.15.* God commanded *Noah* to make an Arke of 300. cubits long, of 50. cubits broad, and of 30. cubits high. This Arke, saith the Atheist, beeing so small a vessell, could not possibly containe two of euery sort of creatures, with their foode for the space of a yeere. Obiect. 5.

The first author of this cauill, was *Apelles* the Hereticke, that cauilled with Christians about the Arke. And the answer is as ancient as the heresie: namely, first, that the cubit of the Arke must be vnderstood of the Egyptian cubit; which is with some, sixe foote, and with others, nine foote, by which measure the Arke should bee in length halfe a mile at the least. And by this meanes, any man may see a possibilitie in reason, that the Arke might containe and preserue all creatures, with their fodder, and roome to spare.

The

The second answer is, that as the Iewes had a shekel of the Sanctuary, which was greater then the ordinary shekel; so they had beside the ordinary cubit, a second cubit, the cubit of the Sanctuary, whereof mention is made in the prophecie of *Ezekiel*, Chap. 40. and that was bigger by the halfe, then the ordinary cubite. And by this measure, some say, the Arke was made. But both these answers are onely coniecturall, without good ground in the Scripture.

To them therefore I adde a third. In the daies of *Noah*, the stature of man was farre bigger then it is at this day. And looke as the stature of man was great and large, so was the cubit proportionall thereto; containing the length of the arme, from the elbow to the longest fingers end. And this being considered, that the Arke was built by that measure, and not by the ordinary cubite, as it is now; it will appeare, that the Atheist hath greatly deceiued himselfe, and abused that part of Gods word that declares the storie of the Arke.

Againe, the length of this vessell, being 300. cubits, it is plaine that it was fiue times the length of *Salomons* temple, which contained onely 60. cubits. The breadth being 58. it was twise and a halfe the breadth of that, which was but 20. broad.

Besides that, it is to be remembred, that in the Arke were three lofts or stories, one aboue another, whereof each contained 10. cubits in height, and a chamber or a flore of square measure, 15000. cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many sorts, yet the biggest sort of them, being the Eagle and his kinde, they could not take vp any very large place for their residence. The Water creatures, as some fowles, fishes, &c. kept the waters, and were not lodged in the Arke. And the beasts of the earth, such being excluded, as were bredde either by accidentall generation, as Mules; or by putrefaction, as serpents, and other creeping things, which might afterward be restored in other creatures that were preserued, though for multitude and greatnesse they excelled the rest, yet (as some write) there are of them in all not aboue 150. distinct kindes. And though there were as many more not knowne, yet in probabilitie they could not bee either many, or great. And of those that are great, there are thought not to be aboue 40. kinds.

Now

Now though it be granted, that there were in the Arke 300. distinct kindes of beasts, yet this number compared with the roome, it will easily appeare, that there might be allotted to euery kind, is one onely story 50. square cubits, which in all likelihood might well suffice them all, one with another, specially seeing all were not of an equall greatnesse: and therefore some might haue that or more space, and some lesse. All these things duely considered, the vessell beeing of such capacity, might comprehend all those beasts, and many more together with their prouision, for a longer time then a yeere. Other doubts touching this history, of lesse moment, I omit, and passe to the next.

The sixt allegation, is out of *Gen.*21.9. where *Ismael* is said to mocke at *Isaac* when he was weaned, at which time *Ismael* was fifteene yeeres of age at the least. For he was borne when *Abraham* was 86. yeeres old, *Gen.*16. and *Isaac* was borne, when *Abraham* was about a hundred, *Gen.*21.5. both which put together, make 14. yeeres: whereto one yeere being added, before *Isaac* was weaned, makes vp the age of *Ismael*, as before. And yet afterward in that chapter, v.14. *Hagar* is said, to carry the childe in her armes, and to cast him vnder a tree, when hee and his mother were cast out of *Abrahams* house; which argues him to haue beene but a little childe: whereas before hee was said to be 15. yeeres old. Obiect.6.

Answer. A foolish canill, which blinde Atheists doe draw from the errour of some translation. For the text is plaine, that *Ismael* with his mother *Hagar*, by reason of extreme heate, and drought, was almost dead, wandering in the wildernesse of Beersheba: and beeing in this extremitie, shee carried him not, but verse 18. led him in her hand, and set him downe vnder a tree, and there left him to dye. For in those countries, men for want of water, were at deaths dore: as wee may see in the example of *Sisera*, *Iudg.*4.19. and *Samson*, cap. 15.18.

The seuenth Allegation, *Gen.*43.8. *Iudah*, *Iosephs* brother, calls his brother *Beniamin*, a lad, or a boy, *Send the boy with me, &c.* and yet this lad (saith the Atheist) the yeere following, when he went downe into Egypt, with *Iacob* his father, is said to haue ten children, *Gen.*46.21. How can these two stand together? Obiect.7.

Answ.

Answ. This cavill ariseth from the grosse ignorance of the Atheist, in the original text. For *Beniamin* is called *Ieled*, which word commonly signifies a child, but sometimes also a young man. Thus *Ismael* that was 15. yeeres old, is caled *Ieled*, a lad, *Gen.*20.15. And so *Gen.*4.23. *Lamech* saith, *I will slay a man in my wound, and* Ieled, or *a young man in my hurt*: that is, If a man should wound me, and a young man hurt mee, I would slay him. Now it is not like, that a child could hurt *Lamech*. Neither must this seeme strange: for the most valiant men that *David* and *Ishboseth* had, are called *hannegnarim*, the boyes of Abner and Ioab, 2.*Sam.*2.14. And the like phrase is vsed in other languages. For the Grecians doe call young men by the name of [*paides*] and the Latines by the name of [*pueri*] boyes, or children.

Obiect.8. The eight Allegation. *Exod.*7. it is said v.19. that all the waters in Egypt were turned into blood by *Moses* and *Aaron*: and yet v.22. it is said, that the Magicians of Egypt turned water into blood also: which seemes to imply an absurdity, considering that all the waters were turned into blood before.

Answ. Some answer thus: that the water which the Magicians turned, was newly digged out of new pits, & therfore they vnderstand the former, of all the waters that were seene, and that they onely were turned into blood. Others answer more fitly, that the waters which the Magicians changed, were fetched out of Goshen, from amongst the Israelites, where the waters remained pure, and were not turned, as the other were. Either of these answers may satisfie, but especially the latter.

Obiect.9. The ninth Allegation. *Exod.*6.9 *Moses* saith, that all the beasts in Egypt died of the murren, and yet v.25. in the seuenth plague, it is said, the beasts were killed with thunder, and haile, and lightening: both which cannot be true.

Answ. First, we must put a difference betweene a common plague, or iudgement, and an vniuersall. A common plague is, when no sort or kind scapeth, but all sorts are smitten: and such was the murren. For no mans cattel were free, no kinde of cattel were saued. But the vniuersall is, when no particular of any kinde is exempted, but all destroied. Such was not this plague, but some escaped, and were reserued for other iudgemets that followed. The ground of this distinction, is this: The word [al] in Scripture is often taken indefinitely for many. Thus the

Prophet

Prophet *Esay* speakes, Chap. 66. 23. *From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before mee:* that is, many or great multitudes. And so in the new Testament, *Mat.* 4 23. *Christ healed all diseases*, that is, many, and of all kindes some. And in like manner the text before alleadged, must not bee taken generally to include all without exception, but indefinitely for many or the most part of the cattell that were in the land of Egypt.

The tenth Allegation, *Exod.* 10. 22. we reade that one of the plagues was a palpable darkenesse, and so great, that for three dayes together, no man either saw another, or rose vp from the place where he sate. And yet, v. 23. *Moses* is sent for, and called to come before *Pharaoh*. How should this be, seeing no man could stirre from his place, nor haue any light to goe before him? for there was none to be had, the darkenesse was so palpable, and the aire was so thicke. Obiect 10.

Answ. I take it, the word [*Then*] v. 24. is to be meant thus, that *Pharaoh* sent for *Moses* after the darkenesse was ended, not by candle or other light in the time of darkenesse. And this answer may very well stand without further exception.

The eleuenth Allegation, *Judg.* 16. 29. The Atheists make a mocke at the historie of *Samson*, as fabulous, where it is said, that all the Philistims came together in one house, to make sport with him, and on the roofe sate about 3000 persons to hold him while hee played, and yet there were but two pillars whereupon the whole house stood, and those also standing in the midst so neere together, that a man might reach them both with his armes. This say they is most absurd and impossible. Obiect. 11.

Answ. Although the full resolution of this cauill, belongs to them that haue skill in Architecture; yet thus much may be said in way of answer: That the house might be capable of so many persons, and they also that stood aboue might well see and behold *Samson*. For first, the whole house was not sustained by two pillars onely, but by many more, whereof two were the principall. For in likelihood the middle part whereon the whole building was knit together, from the bottome to the top, being the weightiest of all, was supported by two masterpillars. The other which was most outward, & lesse weightie might bee vpholden by lesser proppes, which Artificers in that kind call by the name of false-pillars. Hence it appeareth, that

Ioseph. Antiq Iudaic.l. 5.c. 10.fine. Plin.nat. hist. lib.36. c. 15.

that the two maine ones standing so nigh together, being shaken, the whole house together with them must needs fall. Neither will this seeme strange, that two pillars should beare vp a building of such capacity; if we doe but consider what is recorded of *Curio* the Romane, who deuised the frame of a great Amphitheater, the two parts whereof were supported only by two hinges, and yet was so large, that it contained the whole people of Rome. Secondly, old buildings in those countries were made for the most part, with open roofe. Againe, they were full of windowes on euery part like vnto great gates: and that they might bee the more fit for sight from aboue, they were reared vp in some sort after the manner of the Egyptian *Pyramides*, wider below, and narrower aboue, towards the top. And by this meanes it is probable, not onely that they might containe a great company, but that all those which stood about the sides, and vpon the roofe, might very well behold what *Samson* did below; specially considering that hee stood in the middest of the Theater, betweene the two middle pillars.

Obiect.12.

The twelfth Allegation. *Sam.16.19.&c.* it is said that *Dauid* plaied before *Saul*, and that *Saul* knew him. But chap.17.55. when he was to fight with *Goliah*, *Saul* knew him not. Here is a plaine contradiction in the Atheists iudgement.

Answ. This sort of men doe still bewray their grosse ignorance, both in the matter and in the order of Scripture. For the Word of God doth not alway set down things, as they follow in order of time iust one after another: but sometime it doth anticipate, putting such things in former histories, as are alreadie done and accomplished, which in regard of their euent should be related afterward. Sometime againe it vseth by recapitulation to declare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might bee brought) is the text alleadged. For that part of the 16. chap. from the 19. v. to the end, should by order of historie follow the 17. as will easily appeare by comparing the place. And the like displacing of things said and done, is else-where to bee found in the Scriptures. Which being considered, the Atheists supposed Contradiction, falls to the ground. For *Dauid* was to fight with *Goliah* before hee played before *Saul*, and though he was then

then not knowne, yet *Saul* after that time tooke better knowledge of him.

The thirteenth Allegation is out of 2. *Chron.* 12. 2. where the Papist plaies the right Atheist, in going about to improoue the originall copies. There (saith he) *Iehosaphat* is called king of Israel, when as indeed he was king of *Iudah*, and so he is called in the former booke of Chronicles. In like manner, *Ahaz* is, tearmed king of Israel, 2. *Chron.* 28. 19. whereas the truth is, he was King of Iudah. Obiect. 13.

Answ. After the death of *Salomon* the kingdome was diuided, and the ten Tribes were called Israel, and the other two *Iudah* and *Beniamin* did beare the name of *Iudah*. Now after the diuision, for some time, the name of Israel, common to both sides, was giuen to either, and both of them were named after it. And so in this respect *Iehosaphat* and *Ahaz* may well bee tearmed kings of Israel. Againe, the name of Israel sundry times in Scripture, and namely in the Prophets, is taken only for the two Tribes; which beare the name of *Iudah* after the detection. And thus also might *Ahaz* haue that name giuen vnto him, though he were king of Iudah. Furthermore, the word Israel, is sometimes put for a true worshipper of God, that is, for him that is a Iew not without but within, not in the letter, but in the spirit, *Rom.* 2. 29. Thus our Saniour saith of *Nathaniel*, Ioh. 1. 48. *Behold a true Israelite, in whom is no guile*, that is, a man of an vpright heart, that seruеth God in spirit and truth. And in this sense *Iehosaphat* might bee tearmed king of Israel, because hee was a king and patrone of all true worshippers of God. For euen then the Israelites sorted themselues together, and the godly among them came to line vnder him in Iudah, though the distinction of the kingdomes did still remaine.

The fourteenth Allegation is out of *Act.* 7. 16. where the Papists and Atheists alleage the Scripture to bee contrary to itselfe: in that there it saith, *Abraham* bought a field of *Emor*, when as *Genes.* 33. 19. the same field was bought by *Iacob*. Obiect. 14.

Answ. 1. Some say that there is a fault, because *Abrahams* name is put for *Iacob*. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminish the authority of Scripture, though the penmen did erre and slippe

in writing, so long as wee may finde out the truth by Scripture.

2. *Ans.* That this field was bought twice: First, by *Abraham*, and then afterward recouered by *Iacob*, that hee might maintaine his fathers possession.

3. *Ans.* That *Abrahams* name is here put for his posterity, as Israels name is otherwhere giuen to his children, yea not only to his children, but also to his fathers *Isaac*, & *Abraham*. For *Exod.* 12. 40. it is said; *The abode of the children of Israel while they dwelt in Egypt, was* 430. *yeeres*, which cannot be true, vnlesse the abode of *Abraham* and *Isaac* be therein excluded. Now if the name of the successour may bee giuen to his ancestors, much more may the name of the ancestors be giuen to the posterity.

CHAP. IV.

Of Religion.

THE third Question concerning man, as hee stands in relation to God, is touching Religion: where it is demanded,

What is that Religion that is due vnto the true God?

Answ. The name Religion, is not alwaies taken in one and the same sense. For sometimes it is vsed, to signifie the whole bodie of doctrine, reuealed in the written word, that teacheth and prescribeth whatsoeuer is to be beleeued or practised, as necessarie to saluation. Otherwhiles it is put for the inward vertue of the minde, where the same doctrine is beleeued, and the duties therein required, practised, and performed to the Maiestie of God. And being thus taken, it is called by the name of *Pietie* or *Godlinesse*, in the Scripture. And in this second sense I take it in this place.

Now Religion or Pietie hath two distinct parts. The first is knowledge of God; the second, the worship of God. These two are notably described by *Dauid*, in his last Will and Testament, wherein

wherein he commends vnto *Salomon* his sonne, before al other things, the care and loue of Religion and Pietie; the summe whereof, he reduceth to these heads; the knowledge of God, and worship of God, 1. *Chro.* 28. 9. *And thou* Salomon *my sonne, KNOW thou the God of thy father, and SERVE him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Questions concerning Religion to be distinguished: and these are principally two. First, how God is to be knowne, and then how he is to be worshiped.

I. Question.

How God is to bee conceiued in our minds, when wee performe any seruice or worship vnto him?

FOr answer hereto, this ground is first to bee laid, that we must not, neither can possibly know or conceiue God as he is himselfe. For so he is infinite; and therefore incomprehensible in regard of vs. But we are to conceiue him so, as he hath and doth reueale himselfe to vs in his creatures, principally in his Word. The truth hereof may appeare in this one example (to alleadge no more) When *Moses* desired to see the glorie and Maiestie of God, for a further confirmation and assurance of his calling, answer was made him by God, that he could not see his face, but he should see his backe parts, as hee passed by him. The meaning of this answer is, that God would manifest his glory vnto him by his effects, by which, as by a glympse or imperfect representation, he might discerne some part of his Maiestie, so farre forth as he was able in the infirmitie of flesh & blood, to behold the same. But the perfect and full sight thereof, no creature was euer able to attaine vnto, it being reserued for the life to come, when (and not before) they shall see him as he is in himselfe, face to face.

This Ground being laid, the full answer to the Question I propound in foure rules.

I. *Rule.* When we are to pray, or to worshippe God, we must

not conceiue him, in the forme of any earthly or heauenly, bodily, or spirituall creature whatsoeuer: for thus not to conceiue him, is a degree of conceiuing him aright.

II. Rule. God must be conceiued of vs, not by his nature, but by his attributes, and works. By his attributes as that he is infinite in mercy, iustice, goodnesse, power, &c. By his works of creation, and gouernment of the world, of redemption, &c. Thus the Lord reuealed himselfe to *Moses*, Exod. 6. 14. *I AM hath sent me vnto you*: that is, one which hath his being in himselfe, and of himselfe, that giues being to all creatures, by creation, and continues the same by his prouidence: one that giues a being and accomplishment to all his mercifull promises.

Exod. 34. 6. When the Lord appeared to *Moses*, hee shewed not his face vnto him, but passed by him with a voice, *The Lord, the Lord, strong, mercifull, and gracious, long suffering, & plentiouſ in goodnes and truth.* In which place the Lord proclaimes his name, by his

Ier. 9. 24. attributes. So in the prophecie of Ieremie, *I am hee that shewes mercy, iudgement, and iustice in the land.* The same, *Daniel* con-

Dan. 9. 4. fesseth in his prayer, when he saith, *O Lord God, which art great and fearefull, keeping couenant and mercy towards them that loue thee, and keepe thy commandements.* And lastly the Author to the

Heb. 11. 6. Hebrewes. *He that comes to God must beleeue that God is, & that he is a rewarder of them that seeke him.*

III. Rule. God must not bee conceiued absolutely, that is, out of his Trinitie: but as he subsisteth in the person of the Father, Sonne, and the Holy Ghost, so hee must bee knowne and conceiued of vs. The ancient Rule of the Church is, that the Vnity must be worshipped in Trinity, & the Trinity in Vnitie.

By this doe the Protestant Churches differ from all other assemblies of worshippers. The Turke conceiues and worships a God, creator of heauen and earth, but an abstracted God, which is neither Father, Sonne, nor holy Ghost. The Iew worshippeth God, but out of Christ, and therefore a feigned and Idol-god. The Papist in word acknowledgeth and so worshippeth God, but indeede makes God an Idol, because he worships him not in a true, but in a feigned Christ, that sits at the right hand of the Father in heauen, and is also in the hands of euery Masse-Priest, after the words of consecration. But the Protestant knowes God, as he will be knowne, and consequetly worships him as he will be worshipped, in Father, Son, and Holy Ghost.

IV. *Rule.* When we direct our prayers, or any worship to any one person, wee must include the rest in the same worship; yea, further, wee must retaine in minde the distinction and order of all the three persons, without seuering or sundring them; for so they are named, and propounded in the Scriptures. The reason is, because as they are not seuered but conioyned in nature, so they neither are, nor must be seuered, but conioyned in worship. For example: the man that praies to God the Father for the forgiueneſſe of his sinnes, must aske it of him for the merit of the Sonne, and by the assurance of the Holy Ghost. Againe, hee that prayes for remission of his sinnes, to God the Sonne, must pray that hee would procure the Father to grant his pardon, and withall assure it by his spirit. He also that praies for the same to God the Holy Ghost, must pray that he would assure vnto him the remission of his sinnes, from the Father, by, and for the merit of his Sonne.

CHAP. V.

Of the second part of Religion touching the worship of God: and first, of the inward worship.

II. Question.

How God is to bee worshipt and serued.

For the full answer hereof, we must remẽber that the worship of God is twofold; inward or outward. Inward, is the worship of the mind, the heart, the cõscience, wil, & affections; for man by all these ioyntly, & seuerally, performeth worship & seruice to his Creator. The outward is that worship wherby the inward is testified outwardly in the speech & actions. The former of these two, is the spirituall worship of the inward man, & the very ground & foundatiõ of al true worship of God: for God is a spirit; and therfore must be worshipped in spirit, that is, in the mind, conscience, will, & affections. Indeede all the worship of God is spirituall, euen that which

we call outward; yet not of it selfe, but by vertue of the inward, from which it proceedeth.

Sect. 1.

Adoration. The heads of Inward worship are two; Adoration of God, and cleaning to God. For as they are two different actions of the heart, so they may fitly bee termed two distinct parts of Gods worship. This distinction is in some part propounded by *Moses*, where he exhorteth the Israelites, *to feare Iehouah their God, to adore him, to cleave vnto him, & to sweare by his name.* Deut.20.20.

Adoration, is that part of Gods worship, wherby a man, vpon a vile and base estimation of himselfe, as being but dust and ashes submits and subiects his soule to the glorie and Maiestie of God.

This hath two principall grounds in the heart; which if they be wanting, there can be no true worship of God. The first is Abnegation or deniall of our selues, when wee esteeme our selues to be meerely nothing. The second is exaltation, or Aduancement of Gods maiesty, aboue all the things in the world. Examples of these we haue many in the Scriptures: as of *Abraham*, who called God *his Lord*, and himselfe *dust and ashes*: of the Angels, whom in a vision the Prophet saw standing before God, with one wing couering their feete, which signifieth the abasing of themselues; and with another couering their faces, which betokened their adoration of the Maiesty of God. Of *Daniel*, when he confesseth, *To thee, O Lord, belongeth righteousnesse in selfe, but to vs shame and confusion of face.* Lastly, of the woman of Canaan, who calls Christ *Lord*, and her selfe, *a dogge.* Gen.8.27. Esa.6.2. Dan.9.7. Matth.15.27.

Now in Adoration, there are foure Vertues; Feare, Obedience, Patience, Thankfulnesse.

Feare, is a great part of the worship of God: which I proue by two places laid together, Esa.29.13. Math.15.8,9. wherein Feare and Worship are taken for one and the same thing: for that which *Esay* calls *Feare*, *Matthew* calls *Worship*. Now in this feare, there be two things that serue to distinguish it from all other feares.

First, it is absolute: for by it God is reverenced absolutely. Saint *Paul* exhorteth to yeeld tribute, feare, and honour to the Magi- Rom.13.7.

Magistrate, not for himselfe, but for God, whose minister he is. And our Sauiour saith, *Feare ye not them which kill the body, and are not able to kill the soule, but rather feare him which is able to destroy both soule and body in hell.* As if he should say, I allow and command you to feare men, onely for God, who hath set them ouer you, but feare God for himselfe. Math.10.28.

Secondly, it makes a man, first of all, to feare the offence of God, and then the punishment and iudgement. For it is not a feare of the offence alone, but of the offence and punishment together, and of the offence in the first place: Mal.1.6. *If I bee a Lord, where is my feare?* And where it is said in *Matthew, but rather feare him that is able to cast body & soule into hell fire*; there is commanded a feare of God, in regard of his anger. We feare the sword of man, and that lawfully, why then may we not feare the punishment of God? If it be said, this is a seruile feare to feare the punishment, and agrees not to Gods children: I answer, slauish feare is, when a man onely feares the punishment, and not the offence of God, or at least the punishment more then the offence. Math.10.28. Rom.13.4.

The second vertue of Adoration, is inward Obedience of the hidden man of the heart. The Lord preferres this obedience before all sacrifice, 1 *Sam.* 15.22. This standeth in two things. First, in yeelding subiection of the Conscience to the commandements, threatnings, and promises of God, so as wee are willing, that it should become bound vnto them. Secondly, when the rest of the powers of the soule, in their place and time, performe obedience vnto God. And by this meanes doe we bring into captiuitie, euery thought vnto the obedience of Christ, as *Paul* speaketh, 2.Cor.10 5.

The third vertue of Adoration, is Patience; which is, when a man in his afflictions, submitteth his will to the will of God, and quieteth his heart therein, because God sendeth afflictions. This was *Dauids* counsell, *Be silent before the Lord, and alwayes waite vpon his pleasure.* And his practice, when in trouble he resigned himselfe into the hands of God, and said, *Lord if I please thee not, loe I am here, doe with me as seemeth good in thine eyes.* This patience is a part of Gods worship, because it is a kind of obedience. Psal.37.7. 1.Sam.15.26.

The fourth vertue of Adoration, is, Thankfulnesse to God: which shewes it selfe in two things. First, in an acknowledge-

ment of the heart, that our selues and whatsoeuer we haue, is Gods, and proceedeth from his blessing alone. Secondly, in a consecration of our bodies, soules, limes, callings, and labours to the honour and seruice of God. Thus much of the first head of Inward worship, or the first action of the heart, standing in Adoration.

Sect.2.

The second Action of the heart in Inward worship, or the second part thereof, is Cleauing vnto God. Now, we cleaue vnto God by foure things: by Faith, Hope, Loue, and inward Inuocation.

By faith, I meane true iustifying faith, whereby we rest vpon Gods mercy for the forgiueneſſe of our sinnes, and life euerlasting: and vpon his prouidence, for the things of this life. Thus *Abraham*, being strengthened in this faith, and relying by it vpon Gods promises made vnto him, gaue glory vnto God, *Rom.*4.20. This Sauing faith is the very roote, and beginning of all true worship. For loue, which is the fulfilling of the Law, must come from it, 1.*Tim.*1.5.

The second is Hope, which followes and depends vpon faith: and it is that grace of God, whereby with patience we waite the Lords leisure, for the performance of his promises, especially touching redemption, and life eternall. *If wee hope* (saith *Paul*) *for that wee haue not, we doe with patience expect it*, Rom.8.25.

The third is Loue of God; which hath two effects in the heart. First, it makes the heart to cleaue vnto God, and to be well pleased with him simply for himselfe. In this manner God the father louing Christ, testifieth that *he was well pleased in him*, Math.5.17. Secondly, it mooues the heart, to seeke by all meanes possible, to haue true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth, is Inward prayer, or Inuocation of the heart; and it is nothing else, but the lifting vp of the heart vnto God, according to his will, by desires and grones vnspeakable. Or, it is a worke of the heart, whereby it flies vnto God for helpe in distresse, and makes him a rocke of defence. When the children of Israel were afflicted, *They remembred that God was their strength*,

strength, and the most high God their redeemer, Psal. 78. 35. Of this kinde of prayer *Paul* speakes, when he saith, *pray continually*, 1. Thess. 5. 17. For solemne prayer conceiued, and vttered in forme of words, cannot alwaies be vsed; but we are to lift vp our hearts vnto God, vpon euery occasion, that by inward and holy motions and affections, they may be (as it were) knit vnto him.

Now to conclude this point touching Inward worship, wee must remember that it alone is properly, simply, and of it selfe the worship of God: and the Outward is not simply the worship of God, but onely so farre foorth as it is quickned by the Inward, and grounded vpon it. For God is a Spirit: and therefore the true worship that is done vnto him, must be performed in spirit and truth, Ioh. 4. 24.

CHAP. VI.

Of the outward worship of God, and the first head thereof, Prayer.

THus much of the Inward worship of God. The Outward is that, which is performed by the body externally, either in word or deede. To this belong many particulars, which I will reduce to eight seuerall heads.

1. Prayer.
2. The hearing of the Word preached.
3. The vse of the Sacraments.
4. Outward Adoration.
5. Confession.
6. An Oath.
7. Vowes.
8. Fasting.

Touching Prayer conceiued and vttered by the voice, there are many Questions of Conscience; the principall whereof are foure.

I. Question.

I. Question.

awfull prayer.

How shall a man make a lawfull and acceptable prayer to God?

Answ. The Word of God requires many conditions in making prayer to God: they may all be brought to three heads. Some of them goe before the making of prayer, some are to be performed in the act of prayer, some after prayer is ended.

Sect. I.

Conditions before praier.

Conditions to be obserued before prayer are three.

First, he that would make such a prayer as God may be pleased to heare, must repent, *Esa.1.15.* God would not heare the prayers of the Iewes, because their *hands were full of blood:* that is, because they had not repented of their oppression and cruelty, *Ioh.9.31. God heares not sinners:* that is, such as liue and lie in their sinnes, and turne not vnto God by true repentance. 1.Ioh. 3.22. *By this we know that God heares our praiers, if we keep his commandements.* I adde further, that the man which hath before-time repented, must againe renew his repentance, if he desire that his praiers should be accepted. For the very particular sinnes of men, whereinto they fall after their repentance, doe hinder the course of their praiers, from hauing accesse vnto God, if they be not repented of. And for this cause, the worthy men of God, the Prophets in the old Testament, doe vsually in the beginning of their praiers, stilll humble themselues, and confesse their sinnes; as we may see in the example of *Daniel*, chap.9.v.5,6,&c. and of *Ezra*, chap.9.v.6,&c.

Secondly, before a man make a prayer, he must first (if neede require) be reconciled vnto his brother. *If thou bring thy gift to the altar, and there remember thy brother hath ought against thee, leaue there thine offering and goe thy way*, first be reconciled to thy brother, *and then come and offer thy gift*, Mat.5.23 *When ye shall stand and pray, forgiue, if ye haue any thing against any man, &c.* Mark.11.25.

Thirdly,

Thirdly, hee that is to pray, must prepare himselfe in heart and minde, as one that is to speake familiarly with God.

In this preparation, foure things are required. First, the mind is to bee emptied of all carnall and worldly thoughts. Secondly, there must bee in the minde, a consideration of the things to be asked. Thirdly, a lifting vp of the heart vnto the Lord, Psal. 25.1. Fourthly, the heart must be touched with a reuerence of the maiestie of God, to whom we pray, Eccl. 5. 1. *Be not rash with thy mouth, nor let thy heart be hasty to vtter a thing before God.* For the neglect hereof, the Lord threatneth to bring a iudgement vpon the Israelites, Esay. 29. 13, 14.

Sect. 2.

The second sort of Conditions, are those that are required in prayer, and they are in number eight. Conditions in prayer.

I. Euery petition must proceede from a liuely sense, and feeling of our owne wants, and of our spirituall pouertie. For without this, no prayer can be earnest and heartie; and consequently become acceptable vnto God. For example, when wee pray that Gods name may bee hallowed, wee must in making that petition, haue in our hearts a sense of the corruption of our nature, whereby wee are prone to dishonour the name of God.

II. Our prayer must proceede from an earnest desire of that grace which we want: and this desire is indeede prayer it selfe. *Moses* vttering neuer a word, but groning in the spirit vnto God, in the behalfe of the Israelites, is said to *cry vnto the Lord*, Exod. 14. 15. *We know not* (saith Paul) *what to pray as wee ought, but the Spirit it selfe maketh request for vs with sighes that cannot be expressed*, Rom. 8. 26.

III. The petition must proceede from saiuing and true iustifying faith. The reason is, because without that faith, it is impossible that either our persons, or our prayers, or any other action we doe, should please God, Heb. 11. 6.

IV. Euery petition must bee grounded vpon the Word of God, and not framed according to the carnall conceit and fansie of mans braine. *And this is the assurance that we haue in him, that if we aske any thing ACCORDING TO HIS WILL, hee heareth vs*, 1. Ioh. 5. 14. Now we haue a double ground of our prayer

prayer in Gods Word; a commandement to make the prayer, either generall or particular; and a promise that our requests shall be granted.

Here wee must remember two rules. First, Things to be asked, are either spirituall or temporall. Spirituall are such, as concerne God; whereof some are more necessary to saluation, as remission of sinnes, faith, repentance, and such like: some are lesse necessary, as hope, ioy in the feeling of Gods mercie in distresse, &c. Temporall things are such, as belong to this life, as meate, drinke, cloathing, preferment, and such like.

Now touching things spirituall, that are more necessarie to saluation, wee are to pray for them absolutely, without any exception or condition. But for things lesse necessary to saluation, and for temporall blessings, wee must aske them at Gods hand with this condition; if it be his will and pleasure, and so farre forth, as hee in his wisedome shall iudge to be most expedient for vs. Herein we must follow the example of Christ, who in his agony prayed to his Father to take that cuppe from him, yet with this condition, *Not my will, but thy will be done.* The reason is this: Looke how farre forth God commands vs to aske, and promiseth that we shall receiue, so farre forth are we warranted to aske, and may hope to receiue. Now God commands vs to aske, and promiseth vs the first sort of spirituall things, freely and simply, without any condition or exception: But the other sort of spirituall things, that are lesse necessary, and temporall blessings, he promiseth vs with condition; and therefore in like sort ought we to aske them.

The second Rule is: We must not in our prayer binde God to any circumstances of time, place, or measure of that grace, or benefit which we aske.

V. Our prayers beeing thus framed (as hath beene said) are to be presented and offered to God alone, and to none but him. For first, none else can heare all men, in all places, at all times; and helpe all men, in all places, and at all times, but onely hee. Againe, the spirit of God makes vs to pray, & in prayer to call him *Abba*, Father. Furthermore, all prayer must be grounded vpon the word; wherein we haue not the least warrant, either expressely set downe, or by consequent implyed, to preferre our suites and requests to any of the creatures.

VI. Prayer is to be presented to God, in the name, merit, and

and meditation of Christ alone. For we our selues are not worthy of any thing, but shame and confusion. Therefore wee cannot pray in our owne names, but must pray onely in the name of Christ. Our prayers are our sacrifices, and Christ alone is that Altar, whereon we must offer them to God the Father. For this Altar must sanctifie them, before they can be a sacrifice of a sweete smelling sauour vnto God. Hence it is, that not onely our petitions, but all other things, as *Paul* wisheth, are to be done in the name of *the Lord Iesus*, Coloss. 3. 17. And Christ himselfe saith, *Whatsoeuer you aske the Father* in my name, *he will giue it you*, Ioh. 16. 23.

VII. There must be in prayer, Instancie and Perseuerance: The heart must be Instant, not onely in the act of prayer; but afterwards till the thing asked, be granted. This Instancy is commended vnto vs in the parable of the widdow, and the vnrighteous Iudge, *Luke*. 18. 1. Hereunto the Prophet exhorteth, when he saith, ----*keepe not silence, and giue the Lord no rest, &c.* Esa. 62. 7. And S. *Paul* in like manner wisheth the Romans, *to striue with him by prayers to God for him*, Rom. 15. 30.

VIII. Euery true prayer must haue in it some thanksgiuing vnto God for his benefits. *In all things let your requests be shewed vnto God in prayer and supplication*, with giuing of thanks, *Phil* 4 6. Christ himselfe gaue direction touching this, in that forme of prayer which he taught his Disciples, *For thine is the kingdome, power and glory.*

Sect. 3.

The third sort of conditions are those, which are required after prayer; and they are specially two. Conditions after prayer.

The first is a particular faith, whereby he that prayeth, must be assured that his particular request shall be granted. Marke, 11. 24. *Whatsoeuer yee desire when ye pray, BELEEVE that yee shal haue it, and it shall be done vnto you.* And that hee may haue this particular faith, he must first haue that whence it arisetH, namely, true iustifying faith, standing in a perswasion of his reconciliation with God.

The second is, that a man must *doe and practise* that, which he prayes for; and hee is not only to pray for blessings, but also

also to vse all the lawfull meanes he can, whereby the blessings he asketh, may be obtained. For example: As thou prayest for the pardon of thy sinnes; so thou must leaue thy sinnes, and vse all good meanes, whereby the same may be mortified and crucified. And the like is to be done in all other things, which we aske of God.

Thus we haue the first Question of conscience resolued touching Prayer; that then the prayer is acceptable to God, when he that prayeth obserueth as much as in him lyeth, all these conditions before, in, and after prayer.

II. Question.

Of Imprecations.

Whether may a man lawfully make Imprecations, that is to say, pray against his enemies? and how farre foorth is it lawfull?

Sect. I.

For answer to this, we must marke and obserue sundry distinctions, and differences.

First, we must distinguish betweene the *cause*, and the *person* that defends and maintaines the cause. The euill cause which an euill man defendeth, is to be condemned of vs; and we may alwaies, and that lawfully, pray against it; but we may not in like sort condemne and pray against his person.

Secondly, wee must distinguish of the persons of our enemies. Some be priuate enemies, some publike. Priuate, I call those, which be enemies of some particular men, & are against them, in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies, but the enemies of God, of his kingdome, of his truth, and religion. Now we may not pray against priuate enemies: wee may (as before) pray against their euill cause, but not against their persons: Matth. 5. 44. *Blesse them that curse you, do good to them that hate you, & pray for them which hurt*

hurt you and persecute you. And we are commanded to loue our enemies as our selues.

Againe, publike enemies of God and his truth, are also of two sorts, either Curable or Incurable. Curable are such, as offend of ignorance, or some other humane frailtie, so as there is some hope of their conuersion, and repentance. Wee must not pray against the persons of these, but onely against their dealings and badde causes, and pray for their persons, and for their conuersion. Thus Christ prayed for those that crucified him: *Father, forgiue them:* and *Stephen, Act.7.* for them that stoned him. Vncurable, are those that sinne obstinately, and of malice, so as there is no hope of their amendment and conuersion.

And further, for the better answering of this Question, we must marke another distinction. There are two sorts of men, that are to make prayer vnto God. Some that haue extraordinary gifts, as the Prophets and Apostles. Now, he that is an extraordinary man, hath and must haue these two gifts; namely, first, a spirit of Discerning, to discerne and iudge whether the person against whom he prayes, be incurable or no: and secondly, a pure Zeale of Gods honour and glory. The extraordinary man, that is qualified with these two gifts, may pray not onely against the cause of him, that is an enemie to God, but against his person. Thus *Dauid* did, especially in the 109. Psal. which Psalme is full of terrible curses against his particular enemies, and *typically* against *Iudas*. For he had the spirit of discerning, by which hee knew that they were incurable enemies; and a pure zeale of the glory of God, which made him breake out into these imprecations. So *Paul* prayes, *Gal.* 5.12. that they *might be cut off which troubled the Church, &c.* 2.Tim. 4.14. he prayes directly against the person of *Alexander* the coppersmith, that had done him much wrong, *The Lord reward him according to his workes*. Which must not seeme strange: for *Paul* had in that imprecation, the Spirit of prophecy, and consequently both the spirit of discerning, and of pure zeale: and therefore he might pray against him as he did.

But for Ordinary men, such as haue nothing but ordinary gifts, and want the spirit of discerning, and haue also a zeale mingled with choler, stomacke, anger, and hatred; they may vse no extraordinary prayer against the person of any man.

man. All that they may do, is to pray, that God would restraine their malice, hinder their badde practices, and turne them to his glory, and the good of his Church. Therefore *Act.* 4. 29. when there had beene a Councell holden at Ierusalem, against the Apostles *Peter*, and *Iohn*, in the first beginning of the great persecution of Christians, in the primitiue Church, it is said, that *they departed from the assembly, and prayed* together with the rest of the Church, in this manner; *And now, O Lord, behold their threatnings, &c.* Wherein they prayed not against the Councell, nor against the men that sate in counsell, but against their proceedings, courses, deuises, and threatnings. And their practice, may be a patterne for ordinarie men to follow. In *Luk.* 9. 54. the Disciples asking our Saniour Christ, whether they should call *for fire from heauen, to destroy his enemies*, he sharpely reproueth them, for their intemperate heate against the Samaritans, and tells them, that they had not that extraordinary Spirit, to effect such a thing, because they were but ordinary men. Ordinary men therefore may not pray against the persons of Gods enemies. The Pope at this day is a professed enemie to Christ, and his Gospell, yet no man may pray against the person of the Pope, but onely against his state, kingdome, and regiment, which is Antichristian; whereby he sets himselfe against God, and his kingdome.

Sect. 2.

Vpon the answer to this question, there followeth an other. Sundry Psalmes of *Dauid* are Psalmes of Imprecation, wherein *Dauid* curseth his enemies fearefully, specially in the 109. Psalme; now all these Psalmes were penned for our vse: It may therefore be demanded, how we may vse these, and such like, when we reade or sing them?

Ans. I. We must not vse them as *Dauid* did, namely, as prayers against the persons of our enemies, but onely as prophecies against the enemies of God, wherein the punishment of incurable men, that were enemies to God and his truth, is fore-tolde. For wee haue not, as *Dauid* had, an extraordinary spirit, or a pure zeale: therefore we cannot pray as he did.

II. I answer, Whereas these Imprecations were directed against particular enemies, we may vse them in some sort as

prayers

prayers, but how? as generall prayers against all the incurable enemies of God, not against any particulars amongst the Iews, Turkes, or Papists. And therfore as we may vse these Imprecations as prayers, so we must vse them without any particular application, to the persons of any particular men.

III. Question.

What be the particular Circumstances of Prayer?

Of the Circumstances of prayer.

Answ. They are chiefly foure. I. The voice, or speech. II. the gesture. III. The place where. IV. The time when.

Sect. 1.

Concerning the voice, this Question may be moued; Whether a voice or words, are to be vsed in prayer, or no? Of the voice in Prayer.

Ans. Praier is either Publike, or Priuate. In publike prayer, a forme of words must alwaies be vsed, in a knowne, plaine, and distinct voice. The reasons are these. First, the Minister is the mouth of the whole Congregation in prayer, as hee is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in prayer, so the people must giue their assent, and approbation to his prayer, by the word, *Amen.* But there can be no professed and publike assent, without a voice. Secondly, God is the Creator, not onely of the soule of man, but also of his body; and we blesse God, not onely with the heart, but also with the tongue: therefore the whole man must pray in publike. Iam.5.9.

Now in priuate prayer, made in priuate and secret places, by priuate persons, the Voice is profitable, but not simply necessarie. It is profitable, because it stirreth vp the affections of the heart; it serueth also to keepe the wandring minde in compasse, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not simply necessary. For a man is not bound in conscience, to vse a forme of words, in all his prayers. *Moses* prayed, he spake neuer a word and yet it was a prayer: for the Lord saies vnto him, *Exod.* 12. 15. *Why criest*

thou? *Anna* praying in the Temple, *her lippes did moone onely, her voice was not heard,* and yet shee is said to pray, 1 *Sam.* 1.13. Againe, the Spirit is said to pray in the Elect, *with groanes that cannot be vttered,* and yet the Holy Ghost giues them the name of prayers, *Rom.* 8. *Paul* biddes vs *pray continually,* which is not to be vnderstood of a continuall vse of a forme of words, but of the groanes and sighes of the heart, which may be made at all times.

Out of this Question ariseth another:

Whether it be lawfull, when we pray, to reade a set forme of prayer? for some thinke that to doe so, is a sinne.

Answ. It is no sinne; but a man may lawfully, and with good conscience doe it.

Reasons. First, the Psalmes of *Dauid* were deliuered to the Church, to be vsed and read in a set forme of words, and yet the most of them are prayers. Secondly, to conceiue a forme of prayer, requires gifts of memorie, knowledge, vtterance, and the gifts of grace. Now euery child and seruant of God, though he haue an honest heart, yet hath he not all these gifts: and therefore in the want of them, may lawfully vse a set forme of prayer; as a man that hath a weake backe, or a lame legge, may leane vpon a crutch.

It is alleadged, that set formes of prayer, doe limit and bind the Holy Ghost.

Ans. If we had a perfit measure of grace, it were somwhat: but the graces of God are weake and small in vs. This is no binding of the Holy Ghost, but a helping of the Spirit, which is weake in vs, by a crutch to leaue vpon: therefore a man may with good conscience, vpon defect of memorie and vtterance, &c. vse a set forme of prayer.

Sect. 2.

Of Gesture in prayer.

The second Circumstance, is the Gesture. Concerning which it is demanded, what kind of gesture is to be vsed in praier? whether kneeling, standing, sitting, or the holding vp the hands, or head to heauen, or bowing the body to the earth?

Answ. God in his Word hath not prescribed any particular gesture of the body: and therefore our consciences are no bound to any in particular. Besides that, Religion stands no

pso

properly in bodily actions, and gestures. Yet touching gesture, the Word of God giues certaine generall rules to bee obserued in praiers, both publike and priuate.

In publike Prayer, these rules of Gesture are prescribed. First, when publike prayer is made in the congregation, our gesture must alwaies be comely, modest, and decenr. Secondly, all gesture vsed publikely, must serue to expresse, as much as may be, the inward humilitie of the heart without hypocrisie. Now these kinds are manifold. Some concerne the whole body, as the bowing thereof, the casting of it downe vpon the ground; some againe concerne the parts of the body, as lifting vp of the head, the eies, the hands, bowing the knees, &c. Touching these, the Scripture hath not bound vs to any particulars; but in them all, we must haue regard, that they serue alway to expresse the humility of our hearts before God. Thus haue the Holy men of God behaued themselues; yea the Holy Angels standing before the Arke, doe couer their faces, in token of reuerence of the maiesty of God, Esay 6.2. Thirdly, we must in publike praier, content our selues to follow the laudable fashion, and custome of that particular Church, where wee are. For, to decline from customes and particular Churches, in such cases, often causeth schisme and dissensions.

In priuate praier, done in priuate and secret places, there is more liberty. For in it we may vse any gesture, so it be comely, and decent, and serue to expresse the inward humility of our hearts. An ancient writer is of opinion, that it is an vnreuerent, and vnlawfull thing, to pray sitting. But both the learned before, in, and after his time, haue iudged his opinion superstitious; especially considering that Religion stands not in the outward gesture of the body, and it skills not much what that is, so the inward humilitie of a syncere heart bee expressed thereby.

Sect. 3.

The third Circumstance, is the place. Where Question is made, In what place we must pray? *Answ.* In regard of conscience, holinesse, and religion, all places are equall, and alike in the New Testament, since the comming of Christ. The house or the field, is holy as the Church: And if we pray in eyther of The place of prayer.

them, our prayer is as acceptable to God, as that which is made in the Church. For now the dayes are come, that were foretold by the Prophet, wherein *a cleane offering* should be offered to God *in euery place*, Mal.1.11. which *Paul* expounds, 1.Tim.2.8. of pure and holy prayer, offered to God in euery place. To this purpose, Christ said to the woman of Samaria, Ioh.3.25. that *the time should come, when they should not worship in Ierusalem, or in Samaria; but the true worshippers of God should worship him in spirit and in truth*, where soeuer it be.

Yet neuertheleſſe, for order, decency, and quietneſſe ſake, publike prayer muſt bee made in publike places; as Churches and Chappels, appointed for that vſe. And priuate prayer, in priuate houſes and cloſets, *Math.6.5.*

Now the opinion of the Papiſt is otherwiſe: For hee thinkes that in the new Teſtament, hallowed Churches are more holy then other places are, or can be; and doe make the prayers offered to God in them, more acceptable to him then in any other; and hereupon they teach, that priuate men muſt pray in Churches, and priuate prayers muſt bee made in Churches, if they will haue them heard. For proofe hereof, they alleadge the practice of ſome particular perſons in the Scriptures. Of *Anna*, who praied priuately in the temple, Luk.2.37. Of *Dauid*, who in his exile, deſired greatly to haue recourſe vnto the temple. And of *Daniel*, who is ſaid to looke out at the window, toward the temple, and pray, *Dan.6.10.*

Anſw. The places are abuſed by the Popiſh Church. For there is a great difference betweene the Temple at Ieruſalem in the old Teſtament, and our Churches in the new. That was built by particular commandement from God: ſo were not our Churches. That was a type of the very body, and manhood of Chriſt, *Heb.9.11.* And of his myſticall body, Col.2.7. Againe, the Arke in the temple was a pledge, and ſignification of the couenant, a ſigne of Gods preſence, a pledge of his mercy, and that by his owne appointment: for it was his will there to anſwer his people: but the like cannot bee ſhewed of our Churches or Chappels. 1 Sam. 7.

It will be ſaide, that the Sacrament is a ſigne of Gods preſence, for in it God is preſent after a ſort. *Anſw.* It is true, Chriſt is preſent in the Sacrament, but when? not alwaies, but then onely the Sacrament is adminiſtred. And the Adminiſtration

stration being once ended, Christ is no more present in the elements of bread and wine. And in the very act of celebration, he is not carnally but spiritually present.

Sect. 4.

The fourth Circumstance, is the Time. The time of Prayer.

Quest. What are the times, in which men are to make prayers vnto God?

For answer to this question, it is first to be considered, that there is a twofold manner of praying, and consequently two kinds of prayer. The first, is the secret and sudden lifting vp of the heart to God, vpon the present occasion. The second, is set or solemne prayer. The first sort of prayers, haue of ancient time beene called *Eiaculations*, or the darts of the heart. And the time of this kind of prayer, is not determined, but is and may be vsed at any time, without exception. This point I make plaine by these reasons.

The first, is the commandement of God, 1. *Thess.* 5. 17. *Pray without ceasing.* Eph. 6. 18. *Pray* alwaies, *with all manner of prayer and supplication* in the Spirit, *and watch thereunto* with all perseuerance---*for all Saints.* In both these places, by prayer and supplications, *Paul* vnderstandeth the sudden lifting vp of the heart ynto God.

Secondly, whatsoeuer we speake, thinke, or doe, we must do all to the Glory of God. Now God is glorified, when we do in all things, from our hearts acknowledge his power, wisedome, iustice, mercy, prouidence, and goodnesse. And these we doe acknowledge, when we daily and hourely lift vp our hearts to him, in petition, for some blessings, and in thanksgiuing for his mercies.

Thirdly, we are subiect to innumerable infirmities, frailties, and wants, so as we cannot of our selues, so much as thinke one good thought; therefore we are euery day and houre to lift vp our hearts to God, partly in prayer, prtaly in giuing of thanks, that he would make a daily supply by his grace.

Fourthly, Satan seekes by all meanes to ouerthrow our soules continually; and in that regard it behooueth vs alwayes and vpon euery occasion, to lift vp our hearts to God, for his mercifull protection.

Fiftly, the gift of faith must grow and increase in vs day by day. And the meanes whereby it groweth and thriueth in vs, are the exercises of faith, not seldome, and rare, but daily and continually vsed. Now of all the exercises of faith, none is more excellent, then Inuocation and thanksgiuing.

The second kind of prayer, is set and solemne; when a man sets himselfe apart, to pray vnto God vsually and feruently: or, when men come reuerently and solemnely together into the congregation, to call vpon the name of the Lord. The Word of God appoints no set time for this kind, but leaues it to the libertie, wisedome, and descretion of men. And the ground of this Libertie is this; There is now no difference betweene time and time, in regard of Conscience, for performing the worship of God, and the duties of religion (the Sabbath onely excepted) but the principall and only difference, is in regard of outward order and conueniencie, whereby one time may bee thought fitter then another, and that must be discerned by the wisedome of men. In the New Testament, the distinction of *daies* and *houres* is taken away. *Paul* was afraid of the Galatians, because they made difference *of daies, times, moneths, and yeeres*, in respect of holinesse and religion, *Gal.*4.

By this doctrine, we may see what to iudge of the Romane religion, touching set times of prayer. They prescribe certaine houres, which they tearme *Canonicall*; and they distinguish them in this manner. The first, they call the *Matutine*, before the sunne rising. The second, the *Prime*, from the first houre of the day, to the third. The third, from thence to the sixt houre. The fourth, from the sixt to the ninth. The fift, from the ninth to the twelfth, which they call *the Noone*. The sixt, is in the euening about the Sunne-setting. The seuenth and last, is after the Sunne-setting, which they call *the Completorie*. Now in these seuen prescribed houres, by the doctrine deliuered, I note three notable abuses.

First, in that the Popish Church bindes men in Conscience, to obserue them vpon paine of mortall sinne: whereas in regard of Conscience, there is no difference of times. Secondly, they bind the Masse-priest, the Deacon, Subdeacon, and the Beneficed man onely, to Canonicall houres: whereas those houres differ not from others in regard of performance of Gods worship, neither are these men more bound to pray in them

them then others. Thirdly, that a man may say and reade his Canonicall houres, this day for the morrow, and in the morning or after dinner for the whole day; wherein wee may see their grosse superstition.

IV. Question touching prayer, is.

How their mindes are to bee pacified, which are troubled by sundry accidents, that fall out in their prayers.

These accidents are principally three.

First, when they should pray, they cannot frame or conceiue a forme of prayer, as other men doe.

For remoouing of which trouble, let them remember this one thing. That the vnfained desire of the touched heart, is a prayer in acceptance before God; though knowledge, memorie, and vtterance, to frame and conceiue a forme of prayer in words, be wanting, Psal. 10.17. *God heares the desire of the poore*, that is, of humbled persons, and them which are in distresse. Psal.145.19. *God will fulfill the desire of them that feare him: hee also will heare their cry & will saue them.* Rom.8.26. *We know not how to pray as we ought, but the Spirit of God*, that is, the spirit of adoption *maketh requests for vs by grones and sighes, which cannot be vttered.* Where we may obserue, that the prayer of the Holy Ghost, which must needes be an excellent prayer, is made by grones which cannot be vttered in words.

The second Accident is, that they finde themselues full of heauinesse and deadnesse of spirit, and their mindes full of by-thoughts, and wandring imaginations.

This trouble may be remooued vpon this ground; that the defects of our prayer shall neuer condemne vs, if we be heartily displeased with our selues for the same, and by prayer and other good meanes, doe struggle and striue against them, Rom. 8.1. *There is no condemnation to them that be in Christ.* In which place it is not said, *They doe nothing worthy of condemnation*; but thus, *There is no condemnation to them being in Christ*, though they deserue it neuer so much.

The third accident is, that though they pray, they receiue

not the fruit of their praiers. For the remoueall of this distresse, we may consider these foure things.

I. The man that is thus troubled, is to examine himselfe, whether he hath made his prayer to God aright or no? For if he pray amisse, he may pray long, and neuer be heard. Our Sauiour would not grant the request of the sonnes of *Zebedeus*, because they asked they knew not what, Math. 20. 22. Iam. 4. 3. *Ye aske and receiue not, because ye aske amisse*, that ye might consume it on your lusts. *Paul* prayed three times, and had the repulse, because he asked things inconuenient for him to receiue: therfore answer was made, *My grace is sufficient for thee*, 2. Cor. 12. The man therefore that would make a prayer aright, must haue respect both to the matter and forme thereof, as also to the disposition of his owne heart. If hee faile in any of these, then God will not heare; or if hee doth, he heares in iustice.

II. Though men make lawfull prayers vnto God, and aske things that are to be asked, and which God will grant, yet God will sometime deferre the accomplishment of their prayers, and not giue eare vnto them at the first. *Dauid* prayed night and day, and yet was not heard, *Psal.* 22. 2. Againe, *his eyes failed, his throat was dry, while he waited for his God by prayer*, *Psal.* 69. 3. The Angel *Gabriel* said to *Zachary*, *Luk.* 1. 13. *Thy prayer is heard*. Now in all likelihood, that prayer of *Zachery* was made long before, euen in his youth, yet it was not granted him till he was old.

The Lord deferres the grant of our requests vpon good reason. For hereby hee stirreth vp the fulnesse of our hearts and quickeneth our faith and hope. Againe, hee makes vs when we enioy the blessings desired, to haue them in higher estimation, and to bee more thankefull vnto him; yea in the want thereof, to striue the more earnestly with him by prayer for them. The woman of Canaan was repulsed, and called a dogge, by our Sauiour Christ, not for that hee intended to reiect her prayer: but to stirre vp her faith, to make her more earnest in asking; as also more thankefull for the benefit, when she had receiued it.

III. The Lord vseth to grant our petitions, two manner of waies. First, by giuing the very thing we aske; Secondly, by giuing something answerable thereto, when he granteth not the thing

thing it selfe. Thus *Christ was heard in that which he feared*, Heb. 5.7. He prayed to be deliuered from that cup, which notwithstanding he dranke of: How then was he heard? Though hee had not that which he asked, yet God granted him the thing which was proportionable to his request; namely, strength and power, whereby he was inabled to ouercome the woefull pangs of that death.

IV. We must thinke this sufficient, that we can, and do pray vnto God, though we neuer haue any request in this world granted. For by whose grace haue wee alwaies continued in prayer, but by the gift and grace of God? *Paul*, in the like case, was answered by God, *My grace is sufficient for thee*: that is, thine infirmitie shall not be remooued; content thy selfe in this, that thou art in my fauour, & hast receiued my grace, by which thou doest withstand this Temptation. To this purpose S. *Iohn* saith, *If we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions granted which we desire of him*, 1. Ioh. 5. 15. His meaning is, if we can perceiue, and discerne that God listneth to our praiers; heereby we may assure our selues that he'e grants our requests. Now by this we may perceiue that he doth listen, and giue eare to vs, because the grace whereby we pray, is from him alone.

CHAP. VII.

Of the second head of Gods worship, the hearing of the Word preached.

THus much touching the first head of outward worship, namely, Prayer. Now followes the next, which is the *Hearing of the Word preached.*

The Questions concerning this point, are of two sorts. Some concerne the preachers of the Word, and some the Hearers. The first sort I omit, and reserue them to a more proper place.

For the second sort, concerning Hearers, one Question may be moued.

How

How any man may profitably to his owne comfort and saluation, heare the Word of God?

The necessity of this Question appeares, by that speciall Caueat, giuen by our Sauiour Christ, Luk. 8.18. *Take heede how ye heare.*

Ans. To the profitable hearing of Gods Word, three things are required; Preparation before we heare, a Right disposition in hearing, and Duties to be practised afterward.

I. In Preparation, sundry Rules of direction are to bee obserued.

First Rule. *We must be swift to heare*, Iam. 1. 19. And this wee shall doe, by disburdening our selues of all impediments, which may hinder the effectuall hearing of the Word. These impediments are especially three; all which are named by the Apostle *Iames*, together with their seuerall remedies.

The first, is presumption, when the hearer presumes of his wisedome, knowledge, and abilitie to teach (if neede were) his teachers. The remedy hereof is, *to be slow to speake*: that is, not to presume of our owne gifts, thinking our selues better able to teach others, then to be taught by them. For so the Apostle afterwards expounds himselfe, when hee sairh, *My brethren, be not many masters*, Iam. 3. 1. let not priuate persons take vpon them to become instructers of other men; but as *Paul* saith, 1. Cor. 3. 18. *If any man among you seeme to be wise, let him be a foole, that he may be wise:* that is, let him be willing to learne, euen of his inferiours. And in this regard, let him follow the practice of *Naaman*, who submitted himselfe to the aduice and counsell of his maide.

The second Impediment, is *troubled affections*, specially rash anger, either against the Teacher, or others. The remedie of this also is laid downe, in the place before alleadged, *Be slowe to wrath*, v. 19. The third is, superfluitie of maliciousnes, that is, the abundance of euill corruptions and sinnes, which hearers shall by experience finde in their owne hearts and liues. This impe-

Impediment hath many branches, principally three. 1. Hardnesse of heart, noted by the stony ground, in the parable of the sower, *Math.* 13.20. 2. The cares of the world, signified by the thornie ground, v.22. 3. The itching eare, 2.*Tim.*4.3. when a man will heare no other doctrine, but that which is sutable to his corrupt nature; not being willing to frame his heart to the Word, but to haue the Word frame to his wicked heart.

The remedies of this Impediment, are these: First, euery hearer of the Word, must *lay aside all superfluity of maliciousnesse*, that is, cut off, as much as in him lyeth, all corruptions both of heart and life. Hence it is, that God speaketh thus to the wicked man, *Psal.*50.16. *What hast thou to doe, to take my Word in thy mouth, seeing thou hatest to be reformed, and hast cast my Words behinde thee?* To this purpose, the Prophet *Jeremie* exhorteth the Iewes, to be *circumcised to the Lord, and to take away the fore-skins of their hearts, &c.* Ier.4.4. And *Moses* by Gods commandement, was *to sanctifie the people three dayes*, before they came to heare the Law deliuered by himselfe in Mount *Sinai*, *Exod.*19. 11. Againe, euery man will and ought to haue a care, to prepare himselfe more or lesse, to the receiuing of the Lords Supper: which duty is as well to be performed, before the hearing of the Word; considering that in substance it differeth not from the *Sacraments*, they being the visible, and preaching the audible voice of God. *Secondly*, euery hearer must *receiue the Word with meekenesse*, that is, with quietnes subiect himselfe to the Word of God, in all things, *Esa.*57.15. *I dwell with him, that is of an humble spirit, to reuiue the spirit of the humble, &c.*

The second Rule of Preparation. We must lift vp our hearts in prayer to God, that he would giue vs the Hearing eare. This hearing eare, is a gift of God, inabling the heart, when it heareth, to conceiue and vnderstand the doctrine taught, and to yeeld obedience thereunto.

The third Rule. The hearer must in hearing, set himselfe in the presence of God. *Now therefore* (saith *Cornelius* to *Peter*, Act.10.33.) *are we all here present before God, to heare all things commanded thee of God.* The reason is, because God is alwaies in the congregation where the Word is preached.

II. The second thing required to profitable hearing, is *a right disposition.* Wherein two rules are to be obserued.

First, when the Word of God is in deliuering, euery hearer must

must heare with iudgement. But some will say, Many preachers bewray faults and infirmities in their preaching. To this *Paul* answereth notwithstanding, *Despise not prophecy*, 1.Thess.5.20. Yea but what if they deliuer vntruths? *Paul* answers againe, in the next verse, *Trie all things and keepe that which is good*: and S.*John* to the like purpose, 1.*Joh*.4.1. *Beleeue not euery spirit, but trie the spirits whether they be of God.*

Here by the way we must remember one caueat. There be three kinds of iudgement. The one is a priuate, whereby euery priuate person may iudge of the doctrine which is taught: For he must not heare, hand ouer head, but iudge of that which he heareth. Of this S.*Paul* speakes to the Corinths, *Judge ye what I say*, 1.Cor.10.5. The second is, the iudgement of the Prophet or minister: And this is a surer kinde of iudgement then the former, proceeding from a greater measure of Gods grace. The third is the iudgement of the Holy Ghost in Scripture; and this is soueraigne and absolute. For the Holy Ghost iudgeth all, and is iudged of none. These three kindes of iudgement are set in this order. The first depends vpon the second, the second vpon the third, and the third is absolute and iudged of none.

Vpon this caueat, two things doe follow; First, that a priuate hearer, though he may iudge of doctrine deliuered, yet he may not censure the Teacher, or his ministrie. Ministers are to be iudged; but their spirit is not subiect to euery priuate man; but to the Prophets. For the Spirit of the Prophet, that is, the doctrine which the Prophets bring, being inspired by the Holy Ghost, is subiect to the Prophets, 1.*Cor.* 14.32. Secondly, a priuate man, is not to publish or broach any point of doctrine, but that which is plainely propounded in the Word, and taught by the ministers thereof. This is a necessary rule; and the want of obseruation thereof, is the cause of many schismes and heresies in the Church. The Lord commands the people, *Mal* 2.7. *to require the law at the mouth of the Priest*, in all points of faith and manners.

The second Rule to be obserued in hearing. Euery hearer must haue care that the Word of God be rooted and grounded in his heart, like good seed in good ground: which S.*Iames* expresseth, *Iam*.1.21. *Receiue with meekenesse the ingrafted Word.* Here generally it is to be remembred, that not onely ignorant people,

people, but euen the most learned, ought to be hearers of the Word preached. For the preaching thereof serues not only for the increasing of knowledge, but also for the reformation of the affection, which may be inordinate, where knowledge doth abound.

Now for the rooting of the Word of God in our hearts, sundry things are required.

First, a true and right vnderstanding thereof.

Secondly, it must bee mingled with faith, *Heb.* 4. 1. For the Word is as wine, or water of life: our faith is the sugar that sweetneth it, and giues it a pleasant relish. The Word therfore must be tempered, and mixed with our faith, that it may become profitable vnto vs. Now in this mixture, there is required a double faith; the first generall, whereby wee beleeue the doctrine deliuered to be true, so as we neuer call the same into question; *Our Gospell to you* (saith *Paul*) *was in much assurance*, 1. Thess. 1. 5. The second speciall, whereby we apply the word preached vnto our selues, for the humbling and comforting of our hearts.

Thirdly, we must labour to be affected with the Word. Thus *Iosiah* his heart is said to melt at the reading of the law, 2. Chr. 34. 27. And the people reioyced greatly, because they vnderstood the word which the Leuites had taught them, Neh. 8. 12. The hearts of the two disciples that went to Emmaus, burned within them when Christ opened vnto them the Scriptures, *Luk.* 24. 32. And the Iewes at *Peters* sermon were pricked in their hearts, and saide, *Men and brethren what shall we doe?* Act. 2. 37.

Fourthly, the Word of God must dwell plentiously in vs, Col. 3. 16. This it doth, when it rules and beares the greatest sway in the heart, & is not ouerruled by any corrupt affection.

III. The duties to be performed after hearing, are these:

First, the doctrine deliuered, must bee treasured vp in the heart, and practised in life, Psal. 119. 11. *I haue hid thy Word in my heart, that I might not sinne against thee.*

Secondly, a man must meditate on the Word which he hath heard, with lifting vp of his heart vnto God. The beasts that were clouen-footed, and chewed the cudde, were fittest both for meate vnto man, and for sacrifice to God, Leuit. 11. It was the old and ancient opinion of the Church, that this chewing

chewing the cudde, signified holy meditations. And hee that heares the word, must doe as the beast doth, fetch vp the meate out of his belly againe, and chew it ouer anew. The man that doth so, is the fittest for the Lords vse.

Thirdly, hee must haue experience of the Word of God in himselfe, Psal. 34. 8. *Taste and see how gracious the Lord is.*

Fourthly, he is to examine himselfe after hee hath heard the Word. Thus *Dauid* saith of himselfe, Psal. 119. 59. *I haue considered my waies, and turned my feete vnto thy testimonies.*

Fiftly, hee must bee obedient vnto it, and testifie his obedience, though not at all times, yet whensoeuer occasion is offered, Iam. 1. 22. *Be ye doers of the word, and not hearers onely, deceiuing your owne selues.*

II. Question touching hearers is:

How are they to be comforted, who after long hearing of the Word, either profit very little, or not at all?

For resolution of this Question, the causes of not profiting, are distinctly to be considered. And they are of two sorts.

The first sort of Causes are the sinnes of the hearers. And that sinnes are the causes of not profiting, it will appeare by this signe; if the memorie, vnderstanding, and other parts of the minde, in common matters bee strong and pregnant, but dull and weake in apprehending, and retaining the doctrine taught. Now these sinnes are principally two.

First, *Hardnes of heart*, when a man is not inwardly mooued and affected with the word preached, but remaines in the same state he was before. This is set forth by the hard ground that is by the high way side, and by the stonie ground, Matth. 13. 4, 5. And such is the heart that is not mooued nor affected either with ioy, sorrow, feare, or consolation. The hardnesse of heart ariseth from a custome in sinning, and from the deceitfulnesse of sinne, Heb. 3. 13.

Secondly, *worldly Cares*, that is, a heart possessed with desire of profits, pleasures, honours, preferments, and such like; which be as thornes that choake the seede of the Word, and suffer it not

not to grow and fructifie: yea, that fill the heart full of wandering imaginations, which steale away the mind from attending to the Word preached. Those that are thus hindred from profiting, are rather to be reproued, then comforted: for that the cause of their *non proficiencie*, is in, and from themselues. They are therefore to vse all good meanes for the remoueall of their sinnes, that of hard-hearted and carnall, they may become good and profitable hearers of the Word. The meanes are these.

First, they must labour to be touched in heart, with sense and feeling of their spirituall pouertie, and want of Gods fauour and mercie in the pardon of their sinne. The reason is giuen of *Dauid*, Psal.25.9. *The Lord teacheth the humble his waies.* And by *Mary*, in her song, *Luk.1.35. He hath filled the hungry with good things, and the rich hee hath sent emptie away.* The second meanes is, to heare the Word of God with an honest heart, ioyned with a constant purpose of not sinning. The third, to be as carefull to bring good affections, as a good vnderstanding. For affections are the feete that carry the heart, and *Salomon* bids vs to take *heede to our feete, when wee enter into the house of God, Eccl.4.17.* They are the very key of knowledge and memory; and therefore *Dauid* saies, *The secret of the Lord is reuealed to those that feare him, and his couenant is to giue them vnderstanding: Psal.25.14.* And that which he saith of Beare, may be said also of other good affections.

The second sort of Causes, are ordinary and vsuall defects of naturall gifts; as of capacity, or conceipt, of memory, and vnderstanding. For all men haue not the like gifts of nature, and therefore all men cannot reape benefit by the Word preached. These wants may be discerned thus; If the minde and memorie be weake or wanting, as well in common worldly matters, as in diuine things that belong to Gods kingdome. And to this kinde of men which are thus troubled for not profiting, there belongeth comfort; Yet not simply, but vpon these conditions. First, if they know the principall grounds of religion. Secondly, if they haue care to profit and increase in knowledge. Thirdly, if they liue according to the measure of their knowledge, in obedience to Gods will. These being obserued, such parties are to comfort themselues in this, that God in mercy will accept of their indeauour, forgiue their ignorance, and beare

beare with these infirmities. This is to be seene in the example of *Peter*, whose faith was highly commended by Christ, when he said, *the gates of hell should not preuaile against it*, Math.16.16. And yet at that very time, *Peter* was ignorant of many maine points of Religion, as of the death, resurrection, and ascension of Christ. And in his person, the other disciples are commended also for their faith, because they held Christ to bee the Messias and Sauiour of the world, though they were ignorant of the manner of his redemption, thinking hee should haue bin an earthly king, Act.1. Againe, the want of knowledge in such as haue naturall defects, may bee supplyed by good affection, if they be not wanting in an honest heart, and carefull indeauour of godly life. Thus the Church of the Iewes in the old Testament, did farre exceede the Church of the new, in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in generall, the receiuing, and vse of them.

IN the next place, follow the Questions of conscience touching the third part of Gods Outward worship, namely, the *Sacraments*; and these concerne either the administration, or the receiuing of them. The Administration I will here let passe, and handle those Questions onely, that concerne the receiuing and vse thereof, both in generall and in particular.

Touching the receiuing of the Sacraments *in generall*, there is one onely Question;

Whether the Sacraments ministred by Heretickes, Idolatours and vnsufficient ministers, be Sacraments or no?

For answer hereunto, we are to know there be three sorts of men that may administer the Sacraments. Some are true and lawfull

lawfull ministers, lawfully called by God and men to that function, keeping the right forme of the *S*acrament according to the institution. *S*ome againe are more priuate persons, that haue no authoritie at all to administer, whom wee may oppose to the former sort, as contrarie to them in this action. Againe, there bee others admitted to stand in the roome of lawfull ministers by the acceptation and consent of men, or by custome though corrupt: and these are in a meane betweene the two former sorts. Of the first there is no question. But the *S*acrament administred by the second sort is a meere nullitie; because they haue no calling thereto, neither can they doe it of faith: forasmuch as they haue neither precept nor example out of the word of God. Now for the third sort, though they be not indeede lawfull pastors; yet being in the place of such, by the consent, allowance, & custome of men, though corrupt; their action is of force, and the *S*acrament which is administred by them, is indeed a true *S*acramẽt; which I proue by these reasons:

First, the preaching of the word, and administration of the Sacraments are all one in substance. For in the one the will of God is seene, in the other heard. Now the word preached by Heretikes, is the true Word of God, and may haue his effect. The *S*cribes and Pharises, great Doctors of the Iewes, were not all of the Tribe of *Leui*, but descended from other Tribes. Againe, euen the principall of them liued by extortion and briberie, and were wicked men, yea Heretikes and Apostataes, deposed and excommunicated persons. And yet because they occupied the places of good teachers, and sate in the chaire of *Moses*, that is, read the doctrine of *Moses* Law, Christ bids his disciples *to heare them*, Matth. 23. 3. Prouided onely that they tooke heede of the leauen of their false doctrine, and wicked life. Now if the word taught by their ministery was powerfull, why may not the Sacraments ministred by the Heretikes standing in the roome of true ministers, be true Sacraments? In the daies of *Paul*, Philip. 1. 15. Some preached Christ *through enuy and strife, and some of good will: what was the Apostles iudgement in this case?* Himselfe answereth v. 18. *What then? yet Christ is preached all manner of waies; whether it be vnder pretence or sinserely, and I therein ioy, yea and will ioy.*

Secondly, this point is plaine by examples. The Leuiticall priests vnder the Law, were Heretikes, and taught after a sort

the breach of the morall law. Yea they helde iustification by workes, Rom. 10. 3. and yet circumcision by them administred, was in force; neither was the passeouer, celebrated by them, or the sacrifices which they offered, any other then the true passeouer and true sacrifices. *Iudas* was a very hypocrite, yea Christ calls him a Diuell, Ioh. 6. 70. and yet he preached the Word at Christs commandement, and baptized with the rest of his Disciples, Ioh. 4. 1, 2.

Thirdly, the *S*acrament, if it bee administred in the name and by the power of Christ, is the ordinance of God, beeing receiued by faith, yea a true *S*acrament of Christ; and the force and efficacie there of, doth not depend vpon the worthinesse of the Minister, but vpon Christ. The letters or Epistles sent from one man to another, are authenticall, and serue fully to expresse the mind of the author, though the messenger or carrier bee a wicked or a naughty man. And in like manner, the sinne of any man that stands in the roome of a lawfull Minister, doth not nullifie the *S*acrament, and therefore not hæresie, or vnsufficiencie. *S. Cyprian*, who liued 300. yeeres after Christ, was of this opinion, that *S*acraments administred by Heretikes, were no *S*acraments. But the Churches of Africa in those times concluded the contrary against him, according to the doctrine that hath beene deliuered.

The vse. I. By this doctrine they are iustly to bee blamed, who would haue their children rebaptized which were before baptized by Popish priests; because the *S*acrament, though administred by a Papist, if hee stand in the roome of a true Pastour, and keepe the forme thereof, is a true *S*acrament. II. Others by this doctrine come to bee reproued, that refuse to receiue the *S*acraments at the hands of vnpreaching ministers. For though the minister bee vnsufficient, and preach not, yet if hee bee called by the Church, hee hath the place of a lawful Pastour, his administration is warrantable, and the *S*acrament by him administred, a true *S*acrament.

If it bee said, that then the true *S*acraments may bee out of the true Church, as in the Church of Rome at this day; because Heretikes and such like Ministers are not of the Church: I answer, that there is in the Church of Rome, the hidden Church of God, and the *S*acraments are there vsed, not for the Romish church, but for the hidden Church which is in the midst of Papa-

Papacy; like as the lanterne beareth light not for it selfe; but for the passengers: yet hence it followeth not, that we should communicate with Idolaters, Hereticks, and wicked persons.

And so much of the Administration of the Sacraments in generall. I come now to the particular Sacraments.

CHAP. IX.

Of Baptisme.

THe first Sacrament in order, is Baptisme. And the Questions touching it, I reduce to fiue heads.

I. Question.

Whether Baptisme bee necessary to salvation, or no?

For answer to this Question, we must rightly distinguish of necessitie. A thing is said to be necessary two manner of waies; either absolutely and simply, or in part. Absolutely necessary is that, which is in all respects necessary, and the contrarie whereof is vtterly vnnecessary. Necessary in part is that, which in some respects, or vpon certaine causes and considerations, is necessary. This distinction premised, I answer.

Sect. 2.

First, that Baptisme is necessary the second way, in part and respectively, that is, in diuers and sundry regards. How baptisme is necessary, and why?

I. As the lawfull vse thereof is a note whereby the true Church of God is discerned, and distinguished from the false Church. Not that the Church of God cānot be a Church without this Sacrament. For it may want Baptisme for a time, and yet remaine a true Church; as well as the Church of the Iewes in ancient times, wanted circumcision, for the space of fourtie yeeres, *Iosh. 5. 6.* and yet ceased not to be a true Church, and loued of God.

II. As it serueth for necessary vses and purposes to men of yeeres, that are to bee baptized: as first, to testifie vnto the Church and themselues, that they are receiued into the bodie of Christ, which is the company and society of the faithfull. Secondly, to testifie their obedience to Gods commandement, and their subiection to his ordinance appointed by him for their good. Thirdly, to be a necessary proppe to vphold their weakenesse, a seale to confirme their faith in the couenant of grace, and an instrument to conuey Christ vnto them with all his benefits.

III. It is necessary to Infants, as it serueth to enter, and admit them into the visible Church, and withall to signifie their interest in the couenant of grace, and consequently their right and title to Life euerlasting.

Sect. 2.

Secondly, I answer that Baptisme is not absolutely or simply necessary, so as the party that dies without it, remaines in the state of damnation, and cannot be saued. My reasons are these:

I. Baptisme is appointed by God, to be no more, but a seale annexed vnto, and depending vpon the couenant; therefore we haue put a difference betweene it and the couenant.

The Couenant of grace, and our beeing in Christ, is absolutely necessary: for no man, woman, or childe, can bee saued, vnlesse they haue God for their God. But the signe thereof is not. For looke as to the essence of a bargaine, the consent and agreement of the parties alone, is of meere necessitie required; and this beeing yeelded, the bargaine is a bargaine, though it be neither sealed, subscribed, nor confirmed by witnesses; so likewise a man may be saued, if he be within the couenant of grace, though he haue not receiued the seale and signe thereof, the Sacrament of Baptisme.

II. The bare want or priuation of Baptisme (when it cannot bee had) is pardonable, and doth not condemne the partie vnbaptized. The theefe vpon the crosse was saued, though hee was neuer baptized, Luk. 23. And sundry Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and visible Baptisme, yet by Gods mercy they were not destitute of the inward,

inward, and consequently were not condemned, but saued. And so many children vnder the law dyed before the eight day, vncircumcised. Yea when any among them were weake, & could not indure to haue the fore-skinne of their flesh cut, in probabilitie their circumcision was deferred, and some of them dyed in the meane time, which neuertheless being borne of beleeuing parents, were vndoubtedly saued, according to the promise of God made to *Abraham, I will be thy God, and the God of thy seede.* For as Christ saith of the Sabbath, so may we say of Circumcision; It was made for man, and not man for it. And it were a iudgement both rash and vncharitable, to thinke that all the males of the children of Israel that dyed before circumcision, were damned.

Yet on the other side, the wilfull contempt, and carelesse neglect of this ordinance, when it may conueniently be administred and receiued, is deadly and damnable. And to them that are guilty of this sinne, is the threat of God iustly denounced, Gen. 17. 14. *Euen that person shall be cut off from his people.*

III. The grace and mercy of God is free, and not tyed or bound to the outward elements. *Joh.* 3. 8. *The wind bloweth where it listeth,* that is, God giues grace, and vouchsafeth fauour, to whom, where, and when it pleaseth him. And hence it is, that they, whom he would not haue perish but come to eternall life, shall be saued, though they be not partakers of this Sacrament.

IV. Infants, borne of beleeuing parents, are holy before Baptisme, and Baptisme is but a seale of that holinesse, 1. Cor. 7. 14. *The children of beleeuing parents are holy.* Rom. 11. 16. *If the first fruits be holy, so is the whole lumpe: and if the roote be holy, so are the branches.* Yea to them belongs the kingdome of heauen as well as to others. Christ saith, *Suffer little children, &c. for to them belongeth the kingdome of heauen,* Mark. 10. 14.

It is alleadged, that those which are sanctified haue faith, which Infants haue not. *Ans.* God saith, *I will be thy God, and the God of thy seede.* By vertue of this promise, the parent layes hold on the couenant, for himselfe, and for his childe; and the childe beleeues, because the father beleeues.

It is obiected againe, that Infants are borne in originall sin, and therefore cannot be borne holy & sanctified. *Ans.* Euery

beleeuing parent sustaines a double person. First, as hee is a man, descending of *Adam*, by corrupted seede; and thus, being himselfe corrupted and vncleane, his children also are corrupt and impure. Secondly, as he is a holy and beleeuing man, ingraffed by faith into Christ the second *Adam*. And thus by his faith, comes his childe to be in the couenant, and partaker of the benefits and priuiledges thereof: and by the same faith he being a beleeuer, the guilt of originall corruption, which is in the Infant new borne, is not imputed vnto him to condemnation. And for these causes, the Sacrament of Baptisme, is not absolutely and precisely necessary to saluation; but so, and in that sort, as hath beene declared.

Against this Doctrine it is obiected, that Christ saith to *Nicodemus*, *Except a man be borne of water and the holy Ghost, he cannot enter into the kingdome of God*, Ioh. 3.5.

To this obiection, sundry answers are giuen. First, if the place be vnderstood of Baptisme, then the words may carry one of these two senses. First, that our Sauiour directs this speech principally against *Nicodemus*, who was a timorous professour, and remained ignorant, and had long neglected his baptisme. Secondly, that the kingdome of heauen, is here put, not for euerlasting happinesse, but to signifie the visible estate of the Church of the new Testament; and then the meaning is, No man can be admitted into the Church, and made a visible member thereof, but by the water of baptisme; neither can any man be made a liuely member of Christ Iesus, but by the Spirit, that is, by regeneration, which alone makes the partie that is entred into the Church by baptisme, to be a liuing member of the body of Christ. Secondly, others answer that this place is to be vnderstood not of Baptisme, but simply of regeneration, and that Christ alludes to the sayings of the Prophets, which speake of *cleane water*, and expounds the same in this sort; Thou *Nicodemus* art by profession a Pharise, and vsest many outward washings; but know this withall, that vnlesse thou be washed inwardly by *cleane water*, that is, be regenerated and renewed by the Holy Ghost, thou canst not enter into Gods kingdom. Lastly, it is answered, that the necessitie of saluation lies not in both, but onely in the new birth by the holy Ghost; as if Christ should say, Except yee be regenerate and borne anew of the Spirit, which as cleane water, purgeth and clean-

Ezod. 36.25.

cleanseth you from your sinnes, ye cannot be saued.

The Vse. By this doctrine touching the necessitie of Baptisme, are iustly challenged two sorts of men.

The first is the Popish sort, who built the absolute necessitie of Baptisme vpon false and vnstable grounds. For they teach in their writings, that all men are borne in sinne and corruption; and vnlesse they be cleansed from it, they can neuer be saued. Now Baptisme (they say) is appointed by God, as the onely remedy and solemne meanes whereby they may bee purged from sinne, and come to saluation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the onely remedie for the cure of those which were stinged by serpents; so is this Sacrament the onely meanes, set apart by God, to keepe them that are partakers thereof, from the sting of death and eternall destruction.

But the answer is plaine out of the former doctrine; That though all men bee conceiued and borne in sinne, and cannot enter into the kingdome of heauen, except they be clensed; yet baptisme is not of absolute necessity for this purpose. For it is not appointed by God, as the onely remedie of this euill, but onely to bee a signe and signification of the purging and clensing of sinne, by the blood of Christ. Now those that are within the couenant, may haue their sinnes remitted by the mercy of God, and that according to the forme of the couenant, though they receiue not the signe thereof; so be it they doe not wilfully contemne or neglect the same when it may bee had. Againe, the serpent lifted vp by *Moses*, in it selfe and by it owne vertue was a bare signe, and was no remedy to cure the diseased Israelites, but they were cured by their faith in the Word of Gods promise annexed vnto the signe: according to which *Dauid* saith, *He sent his word & healed them*, Psal.107.20. And to the same effect *Augustine* saith, *That the cure and health of the Israelites came not from the Serpent, but from Gods commandement obeyed, and his promise beleeued.* And so is Baptisme a remedie and no otherwise.

Lib. de mirab. Scrip.cap.33. Non in serpente, sed in Domini imperio & promisso, &c

The second is, the common ignorant sort of people, who thinke that an Infant dying without baptisme, dies without christendome; & that it cannot possibly be a christian, vnlesse it be baptized. This their opinion is very erronious. For by it they make baptisme, the seale of their couenant, to bee as necessary,

as the couenant it selfe. Whereas on the contrary, baptisme is not simply and absolutely necessary, so as the party dying without it, cannot be saued; but onely in part, as it serues to distinguish the true Church from the false, to be a necessary signe of our admission and entrance into the Church, yea to confirme our faith in the promise of God. Neither is baptisme of force to make a Christian, but onely to signifie and declare a man to be a Christian, by beeing within the couenant of grace.

II. Question.

Whether witnesses, which we commonly call God-fathers and God-mothers, bee necessarie?

To this there are giuen two answers.

First, that the vse of God-fathers and God-mothers, is not simply necessary to the Sacrament of Baptisme. For first, it seemes that of ancient times, the parents of Children which were Heathen, and newly conuerted to Christian Religion, were either ignorant and could not, or careless and would not bring vp their children agreeable to the Word of God, and the Religion which they newly professed. And hence it was thought meete, that some persons of good knowledge and life, should be called to witnesse the Baptisme, and promise their care for the childrens education. But now Parents among vs beeing better taught and qualified, the other is not of such necessitie. Secondly, Christ hath instituted and ordained in his Word, all things fitte, conuenient, and necessary vnto lawfull Baptisme: amongst all which, he hath not any where expressely prescribed the vse of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the child to the Lord, and are witnesses that the childe is admitted into the Church; and is externally in the Couenant. And therefore, I take it to be a fault, when the Congregation doth depart before the childe bee baptized. Fourthly, that which is required of them to promise and performe,

forme, may, yea must and ought to be performed of the parents of the baptized; who are by the Word of God to bring vp their children in the feare of God.

The second answer is, that though such persons are not necessary to the essence of Baptisme, yet they are not simply to be reiected; this alway presupposed, that they were fit men and well qualified. Their fitnesse stands in foure things.

First, that they be of yeeres of discretion, sufficient to vndertake such a charge. And therefore it is a fault, when children are called to be Godfathers, and Godmothers, which neither are come to yeeres of discretion, nor able to consider what they doe or ought to doe.

*S*econdly, that they haue at least some knowledge and vnderstanding, not onely in generall, of the principles and grounds of religion, but also of the nature and end of the *S*acrament, and of the substance of the promise wherewith they binde themselues, in the behalfe of their God-children. It was in ancient times required of such persons, as were to be witnesses, that they should know and vnderstand the Creede and the Lords Prayer. Therefore those are iustly to be blamed, that call such persons to bee witnesses to their children, which though they haue yeeres sufficient, yet they haue little or no knowledge of the grounds of the Catechisme, or of the bond whereby they oblige themselues for the good and godly education of the infants in time to come.

Thirdly, that they be knowne to bee of an honest and reformed life, not iustly chargeable of impietie, inciuilitie, or dishonesty, that by their example the children may in time to come be drawn to holinesse of life and conuersation. For how can he that is of a dissolute and wicked life, bee able to bring others committed to his charge, to the embracing of true religion?

Fourthly, that they be carefull to performe their promise made in the face of the Church for the good education and instruction of the child in the feare of God, specially when the parents be negligent and careless in that behalfe.

Now the reasons why these sureties are not to be simply reiected, if they be qualified as hath beene said, are these: 1. Because this custome though it be not directly grounded vpon *S*cripture, yet it is not repugnant thereunto. For being rightly vsed and kept, it tendeth to the furtherance of religion

and

and Godlinesse in particular families, and consequently to the edification of the Church. II. It is no new thing, but an ancient commendable practice, continued in the Church of God aboue the space of 1200. yeeres. III. Because these parties doe supply the defect of naturall parents when they be wanting, either by death or by negligence while they liue; if they be answerable to their promise made in the behalfe of the children, touching the things that belong to their saluation.

Yet further, touching these persons, three Questions are mooued.

I. Q What duty are they to doe in behalfe of the party baptized?

Answ. Papists teach, that the principall and proper act of the suretie is, the taking of the infant baptized from the hands of the Priest, into his owne armes and custody. But this, though it be an action neither good nor euill; yet considering it may as well be done by other, as by him, and the doing of it by another, is no whit preiudiciall to the end, for which such persons were first appointed in the Church (namely, the good education of infants baptized) it cannot be the principall duty of the suretie.

But the things required of them, are especially these:

1. To be speciall witnesses of the admission and entrance of the party baptized, into the Church of God.

2. To binde themselues by solemne promise, in the name of the child, before the whole Church assembled, that they will be carefull, so soone as he comes to the yeeres of discretion, that he be brought vp in the feare and seruice of God, and bee instructed in the principles of faith and repentance, and acquainted with the promise made by them in this behalfe, that he may frame his life thereafter.

3. To haue speciall care of the performance of their promise; that by all good meanes which God hath appointed, both publike, as hearing the Word, and receiuing the Sacraments; and priuate, as exhortations and admonitions, in time to come he shall be mooued and incited to forsake the Diuell, &c. and to pay his vowes made at his Baptisme.

II. Q. Whether children baptized, come to be of spiritualll kindred with the whole Church, by reason of their Godfathers and Godmothers? The

The Papists answer yea, and they explane their answer in this manner. Looke as by carnall propagation, a man hath a naturall being: so by the *S*acrament of Baptisme, he hath a spirituall being in the state of grace, according to which he is borne againe. Now, as by carnall propagation, ariseth a bond of kindred betweene one man and another: so by the receiuing of Baptisme, there ariseth a bond of kindred betweene the members of the Church; by meanes whereof, the sureties become as Fathers and Mothers to the parties baptized.

We on the other side answer negatiuely, that persons baptized, doe not by their Baptisme become spiritually a-kinne to the Church. Now that this is the truth, & the contrary doctrine of the Papist erronious, will appeare by these reasons:

I. The Sacrament it selfe doth not giue a spirituall being to any man that is partaker thereof: neither is it of force to make a man a Christian, or a member of the inuisible Church of God. But that which doth this, is the Couenant of grace, wherein is promised remission of sinnes, and life eternall, in & by Christ. And the Sacrament is onely a seale of that couenant, and no more.

Now if Baptisme cannot make a Christian, much lesse can it giue vnto him a spirituall being in the body of Christ, and consequently any such spirituall alliance, whereby one member may be allied vnto another.

II. There is not the same reason of Baptisme, that is of carnall propagation or birth. For Baptisme is not regeneration it selfe, but the *S*acrament, that is, the signe and seale of regeneration. And therefore though naturall kindred comes by carnall seede and birth, yet spirituall kindred cannot come to any by Baptisme. III. The *S*cripture mentions onely two sorts of kindred, and no more; the one which ariseth properly, from societie and communion of bloud, which we call *Consanguinity*: the other, which comes by carnall coniunction of man and woman, in the estate of marriage, commonly tearmed *Affinity*. And besides these, the *S*cripture acknowledgeth none.

If it be said, that God is the father of all beleeuers, and that they are his sonnes and daughters, and Christ their elder brother: and therefore there must needes be a spirituall alliance between them all; I answer, it is true: but that this kindred hath his originall from Baptisme, and beginneth with the relation, that

that is between the Sureties and their God-children in that Sacrament, it is a Popish inuention, deuised by the wit of man, without ground or warrant in the Word of God.

III. Q. But be it, that the Papists opinion were true, then a further Question may be mooued:

Whether spirituall kindred contracted by Baptisme, can be a iust impediment of marriage between the witnesses themselues or their children?

Lib. sent. 4. dist. 41 quæst. 2. impedit contrahendum matrimonium, & dirimit contractum. Bell. de matr. lib. 1. cap. 30.

The Papists in their writings answer, that spiritnall alliance, being far more excellent then carnall, is of much more force, both to hinder a man from marriage, before he marry, and to breake off marriage, when it is consummate.

But this doctrine (as the former) is not warrantable. For first, they themselues affirme, that this impediment doth not depend vpon the law of nature, but vpon the iudgement of the Church. But the estate of marriage stands by Gods ordinance, who hath giuen libertie of entrance into it, to all men, that are out of the degrees forbidden in his law, without exception: and therefore the lawes and constitutions of men cannot preiudice, or take away any mans libertie in that behalfe.

Secondly, all beleeuers are brethren and sisters in Christ, and therefore are spiritually allyed each to other. Now if this spirituall alliance be polluted by marriage, or maketh marriage vndertaken, a meere nullitie; then no beleeuer shall marrie in the Lord: for Christians by this meanes must neuer match with Christians, but with Pagans and Infidels.

Thirdly, this impediment is a superstitious inuention of Popish Canonists, onely to increase the Treasurie of their Church, by their multitude of dispensations. And it seemes that they are neither ashamed of it, or wearie to beare the imputation thereof. For some of their owne Canons are against it, which doe allow Godfathers children to marry, and a man to marry his Godfathers wife. And the Councell of Trent hath drawne this affinity into a narrower compasse, which before was so far inlarged, allowing the Witnesses themselues to be man and wife, not vrging all the three kindes of kindred, but only some degrees of compaternitie.

Decr. Greg. l. 4. tit. 11. c. 1. Concil. Trid. sess. 24. decret. de reformatione Matrimonii. cap. 2. &c.

III. Question, touching Baptisme.

Whether children of excommunicate persons, which are cast out, and not holden as members of the Church, haue right to Baptisme?

For better resoluing of this Question, the ground of the answer is first to be laid downe, and then the answer directly to be made.

There are two texts of Scripture commonly alleadged, concerning the force and vse of Excommunication. The first is, Matth. 18. the second is, 1. Cor. 5. The scope of them both is, to shew, that the man which is excommunicated, is barred from the kingdome of heauen. For hee is not to bee holden a true member of the Church, but as a heathen and a Publican: and therefore is put out of Gods kingdome, and deliuered vp to *Satan*. Of this waight is Excommunication.

Now in Excommunication, there are three iudgements to be considered. The first, of God: the second, of the Church: the third againe, of God.

The first is, when God doth hold any obstinate sinner, guilty of his offence, and consequently guilty of condemnation, vnlesse hee repent. This is the first sentence. The second, is the iudgement of Gods Church vpon the offender, after that God hath holden him guilty. For the iudgement of the Church followeth the iudgement of God, and doth indeede nothing, but pronounce the party guilty, and subiect to condemnation. And the difference betweene them both, is onely this; That God holds the offender guilty, and the Church declareth him so to be. Now the second iudgement is not to be giuen absolutely, but with condition of repentance; and so farre forth as man can iudge by the fault committed, as also by the word, which giues direction, how to discerne of the impenitency of the sinner. The third and last iudgement is Gods, whereby he ratifies and confirmes that in heauen, which the Church hath

hath done on earth: and this in order followes the second.

This ground being laid downe, I come now to the Answer.

First therefore, the parties excommunicate, are in some respects no members of Christs body, and in some respects they are.

They are not, in two regards. First, in that they are cut off from the company of beleeuers, by lawfull excommunication, and so haue no participation with them, either in prayer, hearing the Word, or receiuing the Sacraments. The reason is: for that the action of the Church stands in force; God ratifying that in heauen, which the Church doth vpon earth. Secondly, because by their sinne, they haue (as much as in them lieth) deprived themselues of the effectuall power of Gods spirit, which might rule and gouerne them.

But in other respects they are members: as will appeare, if we consider the diuers sorts of members.

Some are members *not actually*, and in present, but *in the eternall counsell* of God, and are to be in time when they shall be called. Thus was *Paul* before his conuersion, and therefore he saies of himselfe, that *God hath separated him from his mothers wombe, and called him by his grace*, Gal. 1. 15. Also of himselfe and other beleeuers he saies, *when we were enemies, we were reconciled to God, by the death of his Sonne*, Rom. 5. 10. Some again are members, onely *in shew and appearance*; of which sort are hypocrites, which seeme by their outward profession, to bee that they are not indeede: wherein they resemble the woodden legge, that is cunningly fastened to the body, but indeede is no legge, nor part of the body, whereto it is adioyned. A third sort are liuely members, which are vnited vnto Christ by faith, and haue fellowship with God in him, beeing iustified, sanctified, gouerned and preserued by his spirit; and withall do feele, and shew forth the power of the same spirit dwelling in them. Of these *Paul* speaketh, Rom. 8. 14. *As many as are led by the spirit of God, they are the sonnes of God.* The fourth sort are *decaied members*, which though they belong to Gods election, and are plants truely ingrafted into the vine Christ Iesus, yet for the present, haue not a liuely sense of the power, and vertue of the spirit of Christ in them. These may fitly be resembled to the legge of a man, or some other part, that hath the dead palsie, which though it remaine for some time, without feeling, and vncapable of nourishment,

rishment, yet beeing ioyned to the body, it may by vertue of some strong medicine, bee recouered, and made whole as the other.

Of this sort, are excommunicate persons. For in regard of their ingraffing, they are true members, and cannot bee quite cut off from the body of Christ, Ioh. 10. 28. though otherwise, they are not holden so to be, in a three-fold respect.

One, in regard of men, because they are excluded, from their holy communion with the faithfull, by the Churches censure. The second, in regard of God, because that which the Church rightly bindeth an oath, is bound in heauen. The third, in regard of themselues, because for a time, they want the power, and efficacie of the Spirit, vntill they bee throughly touched with repentance, and begin (as it were) to liue againe.

Now, though in these respects they bee not esteemed members of the Church, yet the truth is, they are not wholly cut off from the societie of the faithfull. For the seede of faith remaineth in them, and that knits the bond of coniunction with Christ, though the sense thereof be lost, vntill they repent.

In this case, the partie excommunicate is, as a free man in bonds, who vntill hee get out of prison, hath no *vse* of his freedome, and yet continues a free man still, though hee remaine in prison. So also the children of God, may still bee the children of God, though excluded from the congregation of the Church, for some offences.

From this that hath beene said, ariseth the Answer to the Question propounded; namely, that the children of such persons, as are excommunicated, are (notwithstanding their excommunication) to bee baptized, because they are indeede, and in the iudgement of charitie, true members of the bodie of Christ, though in some other regards, they are not in present holden so to be.

Yet further, besides the former grounds, consider these reasons.

First, children of parents, that are professed members of the Church (though cut off for a time, vpon some offence committed) haue right to baptisme, because it is not in the power of man, to cut them off from Christ, though they bee excommunicated. Secondly, the personall sinne of the parent, may not keepe the blessing from the childe: and therefore not deprive him,

him, of participation of the ordinance of God. Thirdly, wee must alway put a difference betweene them, which doe not make separation from the Church, and yet are grieuous offenders: and open Apostataes, that ioyne themselues with the enemies of the Church, to the ruine and ouerthrow of the truth of the Gospel. Fourthly, wee must put a difference betweene those, that haue ginen vp their names to Christ, though fallen grieuously; and Turkes, and Infidels, that are forth of the Couenant, and neuer belonged to the Church. Lastly, if the mercie of God inlarge it selfe to thousands, yea to infinite generations: why should man bee so hardharted, as to make question, whether such Infants belong to the Couenant? and consequently keepe them from the Sacrament of Baptisme.

Out of this Question ariseth a second;

Whether children borne in fornication, haue right to Baptisme?

Answ. They are not to be kept from it. For the wickednes of the parent, ought not to preiudice the childe, in things that belong to his saluation.

Yet in this case, some Cautions are carefully to bee obserued; as first, that the parent holde the true faith and religion: secondly, that he be by the Minister exhorted, to a true humiliation of himselfe, and to earnest repentance for his sinne committed, and that before the childe be baptized. Thirdly, that there be some appointed to answer for the Infant, besides the parents; and to make solemne promise openly to the Church, that it shall be carefully brought vp, and instructed in the faith. And the same is to bee obserued and practised, before the baptizing of the children of parents excommunicate.

IV. Question.

How men are to make a right vse of their baptisme, when they bee come to yeeres?

The not obseruing hereof, is the causes of many sinnes and corruptions in the lines of men. It is commonly holden a great

great fault in ciuill matters, for a man not to keepe his couenants. Much more is it a hainous sinne before God, not to keepe the promises, and pay the vowes, made vnto him.

For answer therefore to the Question, wee must first take this for a ground: That baptisme both for signification, force, vse, and fruite, continues not for a moment of time, but for the whole course of a mans life: It doth not respect onely the time past or present, but that which is to come, yea, that whole time, that a man hath to spend, from the very act of his baptisme to his death. Againe, baptisme is the true *Sacrament* of Repentance, for remission of sinnes: which being once receiued, remaineth a perpetuall testimonie and pledge of the euerlasting couenant of God, and of the continuall washing away of sinne in the blood of Christ. Mark. 1. 4. Luk. 3. 3.

This Ground premised, I come to the vse of baptisme: which is two-fold.

The first is, that it serues to bee a token, and pledge of Gods fauour towards vs, and that principally three waies.

First, in that it sealeth and confirmeth to vs the free pardon and forgiuenesse of our sinnes. Thus *Cornelius* was baptized of *Peter*, after hee had heard the Gospell preached, and receiued the Holy Ghost: that it might bee vnto him a pledge of the remission of his sinnes, *Act.* 10. 48. And in like manner doth *Peter* exhort the conuerted Iewes, to repent them of their sinnes, and to receiue the Sacrament of Baptisme, as a seale and pledge of Gods mercy, in the forgiuenesse thereof by Christ, *Act.* 2. 38.

In regard of this vse, baptisme is of great force to releeue the heart in distresse. For when any childe of God feeles himselfe loaden with the burden of his sinnes, the consideration & remembrance hereof, that God hath pardoned them all, and giuen him a speciall and certaine pledge of his pardon in baptisme, will serue to stay and support his soule. Yea though his sinnes were of force, to make a separation betweene God and him; yet remembring, that his name is written in the Couenant of God, and that he hath by Gods mercie receiued the seale of the Couenant, he shall not neede to be much dismaied. When Satan tempteth him to doubt of his owne estate, in regard of his corruptions, euen then let him haue recourse to his baptisme, and thinke of the earnest and pledge of Gods fa-

nour, which he hath receiued. Let him draw out his euidences, signed with the seale of Gods couenant, made vnto him in Iesus Christ; and that shall be sufficient to stoppe the mouth of Satan, and to repell his temptations.

Secondly, Baptisme is as a pledge of the vertue of Christs death. *Doe you not know*, saies *Paul*, *that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death?* *Rom.6.3.* For they that beleeue, are by baptisme conformed to Christ their head, because they are by it buried together with him into his death, vers.4.

This point is of excellent vse in our liues. For it teacheth a man, when his owne corruption moueth him to sinne, and he is now euen in the Combate (the *Spirit* lusting against the flesh, and the flesh against the *Spirit*) euen then to call to memorie his baptisme, wherein it pleased God, to seale vnto him the mortification of his sinne, by the power of Christs death: and consequently to pray earnestly vnto him, for the continuance of the same power in his heart, for the continuall crucifiing of the old man; and the vtter destroying of the body of sinne, *Rom.6.6.*

Thirdly, baptisme is a pledge vnto vs, of the Life of Christ, and of our Fellowship with him therein. For looke, as he being dead in the graue, raised himselfe to life, by his owne power; euen so, and more then so, beeing now in heauen glorified, doth hee by the power of his Deity, raise vp vs his members, from death to life, *Rom.6.4.* A certaine pledge whereof, hee hath giuen vs in this Sacrament. Which also affordeth singular comfort and ioy vnto a man, euen in his greatest extremitie. True it is, that man by nature is dead in sinne; yet God of his mercy, sealeth vnto him in baptisme, his rising from the death of sinne, to newnesse of life. True it is againe, that all men must die. Yet this is our comfort, that in baptisme God hath sealed to vs, euen our rising from the graue to life euerlasting; and all by the vertue and power of Christs resurrection. This is a comfort of all comforts, able to vphold the soule of man, euen in the houre of death.

The second Vse of Baptisme is, that it serues to be a notable meanes of our death vnto sinne, and that three waies.

First, by putting vs in mind, of mortifying the flesh, and crucifying our owne corruption. For if we bee baptized into the death

death of Christ, as *Paul* saith, Rom.6.3. then ought we not to continue in sinne, but to labour by all meanes, as by praier, by fasting, by the Word preached, and by auoiding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednesse of our hearts, Gal.5.24.

Secondly, it causeth vs to dedicate our selues wholly vnto God and Christ; remembring, that we once offered our selues to be baptized (in the presence of the whole congregation) in token that we should euer afterward consecrate our soules and bodies vnto the Lord, and wholly renounce and forsake the flesh, the world, and the Diuell.

Thirdly, it causeth vs to labour, to keepe and maintaine peace and vnitie with all men; but especially with Gods people. For Baptisme is a solemne testimony of the bond of mutuall loue and fellowship, both of Christ with his members, and of the members one with another. To this end *Paul* saith, *that we are all by one spirit, baptized into one body*, 1.*Cor*.12.13. yea, and Baptisme is one of those things, whereby the *vnitie of the Spirit* is preserued *in the bond of peace*, Eph.4.5.

V. Question.

Whether a man falling into sinne, after hee is baptized, may haue any benefit of his Baptisme?

Ans. He may, if he repent. And the reasons are these:

First, his Indentures and Euidences remaine whole, in respect of God, and his name is not put out of the couenant. Which is otherwise in the Euidences of men. For if they bee once cancelled, a man cannot haue his name put into them againe.

Secondly, Baptisme is indeede (as hath beene said) the Sacrament of Repentance; (as it were) *a planke or boord* to swimme vpon, when a man is in danger of the shippewracke of his soule. Therefore if a man repent, and be heartily sorry for his sinnes committed, he may haue recourse to his baptisme, wherein was sealed vnto him the pardon of all his sinnes past, present, and to come; he standing to the order of his baptisme, beleeuing and repenting.

Thirdly, to them that fall euen after baptisme, there is hope of repentance, and consequently of the fauour of God, if they be touched in heart with true remorse, and sorrow for their offences. For hence it was, that *Paul* calls the Galatians (fallen after they had beene baptized) to the remembrance of the fauour of God, promised vnto them in the couenant, and sealed in their Baptisme, *Gal.* 3.3, 19, 27. In the same manner, doth *Iohn* call the Churches of Asia, that had left their first loue, to repentance & conuersion, *Apoc.* 2.5, 16. And the said *Iohn*, in the Ecclesiasticall history is said, to haue reclaymed a young man, who had most grieuously fallen after his Baptisme.

Euseb. Eccles. Hist. l. 3. c. 23.

CHAP. X.

Of the Lords Supper.

THus much concerning the Sacrament of Baptisme. Now we come to the Sacrament of the Lords Supper; concerning the vse whereof, there are two principall Questions mooued.

I. Question.

How farre forth men haue libertie to vse or not vse the Lords Supper?

For the answering hereof, I propound three Rules.

The first, Euery man of yeeres, liuing in the Church, and beeing baptized, is bound in conscience by Gods commandement, to vse the Lords Supper. In the institution of the Supper, the Lord gaue a Sacramentall Word, whereof there be two parts, a Commandement, and a Promise. The Commandement is expressed in these tearmes: *Take, eate, drinke, doe ye this.* And it binds all men in the Church that are baptized, to the vse of the Lords Supper.

The second Rule. Euery man of yeeres baptized, is to receiue it often, 1. *Cor.* 11.26. *As oft as ye shall drinke it in remembrance of me.* The reason is, because we haue neede continually to feede on Christ. And herein the Lords Supper differeth from Baptisme, because by Baptisme, a man is once only graffed into Christ, but being in Christ, he hath neede often and continually

to

to be fedde in him, to life eternall. And this often nourishment of the beleeuer, is sealed vnto him, by the often vse of this *Sacrament*.

The third Rule. Euery man is to receiue, and vse the Lords *Supper*, according to the laudable custome of that Church, whereof he is a member, vnlesse there be a iust impediment. A iust impediment is that, which barres a man from the vse of the *Supper*, as *Suspension*, Contagious and incurable sickenesse, Absence vpon a iust and weighty cause, as when a man is in his iourney, and such like.

The reason of the Rule is; first, if any man refuse to receiue it, when he may conueniently, having no iust Impediment, so doing, he neglects and contemnes the ordinance of God. Secondly, for a man to abstaine, when he is called to receiue it, though happely he may be excused, in regard of some reason inwardly knowne to himselfe; yet his abstinence is a bad example, and may giue offence to others. Thirdly, the man that may receiue, and yet will not, doth in effect suspend and withhold himselfe from the benefit of this holy *Sacrament*.

Now these three Rules, as they serue directly to answer the Question in hand, so they doe plainely discouer some errours and faults, in the practice of sundrie persons in these dayes. *Some* there be, that thinke it sufficient to receiue the Communion once by the yeere, namely at Easter time. Whereas on the contrarie, it is to be vsed as oft as may be; considering that it is nothing, but the shewing forth the Lords death till he come: which is not once or twise in the yeere, but often, yea continually to be remembred. Others there are, that take libertie to themselues, to come to this Table, and abstaine at their pleasure; as if it were a thing arbitrarie to themselues; which notwithstanding the Lord hath enioyned by expresse commandement, as hath beene said.

But some alleadge for this their practice, that they are at variance with such and such persons, that haue done them wrong, and whom they cannot forgiue; and in this respect, they were better abstaine, then come vnprouided. To whom it may be said; that their vnfitnesse in this and other respects, ought to be a strong motiue to induce them, at least to vse all holy indeauour, to prepare themselues euery day, rather then a meanes to keepe them backe. For if a man should abstaine vpon

euery occasion of variance, discontentment, and infirmitie, he should neuer receiue, and so consequently haue no benefit by this ordinance of God. Daily preparation therefore is the more necessarie, that when they be called, and haue opportunity, they may come as welcome guests vnto that heauenly banquet.

II. Question.

How may a man rightly vse the Lords Supper, to his comfort and saluation?

Ans. Three things are required thereunto; A right Preparation, a right Receiuing, and a right Vse of it afterward.

Sect. 1.

That Preparation is needefull, the commandement of the Apostle plainely shewes, which is directed to all Communicants without exception, 1.*Cor.*11,28. *Let a man*, that is, *let euery man examine himselfe.*

Now, that a man may be rightly prepared, he must bring with him foure seuerall things.

First, Knowledge of the foundation of Religion, specially of the vse of both the Sacraments. That this is necessarie to Preparation, it appeareth by that, which *Paul* requireth in a good Communicant, 1.*Cor.*11.26. to wit, *the shewing forth of Christs death*: which is done by confession and thanksgiuing; and these two cannot be performed without knowledge.

The second thing required, is Faith. For all Sacraments are seales of the righteousnesse of faith, *Rom.*4.11. Now Faith is hereby discerned; when the heart of the beleeue contents it selfe onely with Christ, in the matter of saluation; and doth beleeue, not onely that there is a remission of sinnes in generall, but that his sinnes are forgiuen to him in particular.

The third, is Repentance, standing in a heartie sorrow for sinnes committed, in a hatred and detestation of the same, and in a resolued purpose of amendment, and obedience for time to come.

Heere wee must remember, that *renewed* Repentance for sinnes

sinnes committed, is prinicipally required before the *Sacrament*. For the Apostle chargeth the beleeuing Corinths, with vnworthy receiuing, because they came in their sinnes, without renouation of their repentance.

The fourth, is Charitie towards man. For this Sacrament is a Communion, whereby all the receiuers, ioyntly vnited together in loue, doe participate of one and the same Christ. And therefore, as no man in the old law might offer his *Sacrifice*, without a fore-hand agreement with his brother; so no Communicant may partake with others at this Table, without reconciliation, loue, and charity.

Now further touching Preparation; there are three Cases of Conscience to be resolued.

I. Case. What shall a man doe, if after preparation, he finds himselfe vnworthy?

Ans. There are two kinds of vnworthines; of an euill conscience, and of infirmity. Vnworthines *of an euill conscience* is, when a man liues in any sinne, against his conscience. This we must especially take heede of. For it is proper to the Reprobate; and he that comes to the table of the Lord vnworthily, in this sense, questionlesse he shall eate his owne iudgement, if not condemnation. The vnworthines of *infirmitie* is, when a man truely repents and beleeues, and makes conscience of euery good duty, but yet sees and feeles wants in them all, and in regard thereof, himselfe vnfit to the *Supper*. Such vnworthines cannot iustly hinder a man, from comming to this *Sacrament*, neither is it a sufficient cause to make him to abstaine. The reason is, because the Lord requires not therein, *perfection* of faith, and repentance; but *the truth and sincerities* of them both, though they be imperfect.

If it be demanded, how the truth of faith and repentance may be knowne? I answer, By these notes. I. If our faith be directed vpon the right obiect, Christ alone. II. If there be a hungring and thirsting after his body and blood. III. If wee haue a constant and serious purpose not to sinne. IV. If there follow a change in the life. Thus we read, that many of the Iewes in the daies of *Hezekias*, came to Ierusalem, and did eate the Passeouer, which had not clensed themselues, according to that which was written in the Law. And yet, for those among them, that had prepared their whole hearts to seeke the Lord,

the text saies, that *God heard the praiers of Hezekias, & healed the people, though they were not clensed, according to the purification of the Sanctuary*, 2 Chro.30.18,19,20.

II. Case. Whether it be requisite to preparation, that a man should come fasting to this Supper?

Ans. It is not necessary. For in the Primitiue Church, Christians did first feast, and at the end of their feast, receiued the Lords Supper. And if receiuers bring with them attentiue minds, reuerent and sober hearts, it matters not, whether they come fasting, or not. *The kingdome of God stands not in meats and drinkes*, as *Paul* saith, Rom.14.17.

III. Case. Whether such persons, as are at contention, and goe to law one with another, may with good conscience come to the Lords table? The reason of the Question is, because men think, when they go to law, that they do not forgiue.

Ans. There be three kinds of forgiuenes; of reuenge, of the penalty, and of iudgement. *Of reuenge*, when men are content to lay aside all hatred and requitall of euill. *Of penaltie*, when being wronged, they are content to put the matter vp, and not proceede to reuenge by inflicting punishment. *Of iudgement*, when a man is willing to esteeme and iudge things badly done, as well done; and to iudge a bad man, no euill person, nor an enemie, though he be an enemy.

Of these three, the first is alwaies necessary. A man is bound in conscience to forgiue the *reuenge*, and leaue that to the Lord, to whom Vengeance properly belongeth. But to the forgiuenesse of *penalty* and *iudgement*, we are not alway bound. We must shunne and decline iniuries offered, as much as possibly we can; but when they be offered, we may with good conscience seeke a remedy of them, and vse lawfull meanes to defend our selues.

Therefore I answer to the Question thus: That if a man going to law with another, forgiues him in regard of reuenge, when he comes to the Lords table; he doth his duty. For, doing that, he is not bound to the other, as hath beene said.

Sect.2.

The second thing, in the right vse of the Lords Supper, is the right Receiuing of it. Wherin there be two things required: First,

First, the renewing of our knowledge, or Generall Faith. And then secondly, the renewing of our Speciall Faith in Christ.

Let the reason of both be obserued. This Sacrament containes many particular Signes: as not onely the bread and wine, but the actions about the same. The signes may be thus distinguished. Some of them are *representing* signes, some are signes *applying*.

Representing signes are such, as doe liuely set foorth vnto vs Christ, with his benefits: as the bread and the wine, the breaking, and the powring. Applying are those, that doe appropriate the same: as, the giuing and receiuing of the bread & wine. The first sort serues properly to renew our knowledge: The second, to confirme the same by application.

Now answerable to the scope of the Sacrament, must be our right Receiuing: which consisteth, in renuing of our knowledge and faith, in the mysterie thereof.

Our Knowledge is renewed principally, by meditation in the vse of the Supper, after this manner:

First, when we see two signes to be receiued, we must call to minde that Christ is our *perfect Sauiour*, that is, both bread and water of life.

Secondly, when we behold the bread and wine, set apart by the Minister, and consecrated by repeating the promise, and prayers made for that end: we must remember that Christ was ordained and appointed by God, to be our Mediatour and Sauiour, *Iob.6.27 Act.2.23,36.* Heb.7.23.

Thirdly, when we see the bread broken, and wine powred out: we are to meditate of Christ, that was crucified for vs, and broken, both by the first death, and paines of the second, wherby life and righteousnesse was procured vnto vs.

Fourthly, the giuing of the elements into the receiuers hands, offers vnto our meditation, thus much: That God doth truely, and really giue Christ, with his merits and efficacy, to euery beleeuing receiuer.

On the other side, our Faith is renewed, by apprehension and application, in this manner. When the Minister giues the bread and wine, and the Communicant receiues them: at the same time, are we to lift vp our hearts to heauen, to apprehend Christ by faith: beleeuing him, with all his benefits to be ours: that he was made man for vs; that hee suffered and died for the remission

remission of our sinnes. For these outward symbolicall or Sacramentall actions serue to no other end, but to signifie vnto vs these inward actions of the mind and will, whereby we apprehend and receiue Christ, to our saluation.

Here by the way, two cases are propounded.

1. Case. What is to be done, if a man, after often receiuing, still doubteth, whether he hath faith or no?

Ans. He must striue against doubting, and indeauour to beleeue; being heartily sorry for the weakenesse and infirmitie of his faith; And let him withall consider & remember, that God hath not onely giuen his promise, but set apart this Sacrament, to be a speciall signe and pledge of his mercy contained in the promise, for the vpholding and strengthening of mans faith.

But some man will say; Mine indeauour is nothing, if doubting preuaile. *Ans.* It is not so. For if a man can be heartily sorry for his infirmitie; if he striue to beleeue; if in heart he hungreth and thirsteth after Christ, faith is begunne, and he in some sort doth apprehend Christ. The poore begger by the high way side, enioyeth the almes that is giuen him, though he receiue it with a lame and leprous hand. The stomacke that lothes physicke, if it receiues into it at the first, but one droppe of the potion prescribed, and that in very weake and fainting manner, it will be able at length to take benefit by a greater quantitie, and in the meane time it receiues good. The man that is in close prison, if hee sees but one little beame of the Sunne, by a small creuise; by that very beame he hath vse of the Sunne, though hee see not the full and whole body of the Sunne. In like manner, though our faith, the hand of our soule, be mingled with weakenesse and corruption; though we feele neuer so little measure of Grace grace in vs; yea though our knowledge be neuer so small; yet it is an argument, that the Spirit of God beginnes to worke in our hearts, and that we haue, by Gods mercy, begunne to lay hold on Christ.

It will be said further; If I feele not Christ giuen vnto mee by God, I doe not, nay, I cannot beleeue. *Ans.* In Nature it is true, that Experience beginnes first, and then followes Assurance: but in Spirituall and Diuine things, there is a contrary course to be taken. For heere we must beginne with faith, and in the first place, simply beleeue Gods promises: and afterward we come, by the goodnesse of God, to feele and haue experience

perience of his mercie. This point was notably practised by *Iehosaphat*, who being in great extremity, and seeing no way to escape, practised his faith in the first place, and said, *Lord, we know not what to do, but our eyes are towards thee*, 2. Chron. 20, 12. And the like he taught the people at the same time, vers. 20. *Put your trust in the Lord, and ye shall be assured.* Thus *Abraham* is said, *above hope, to beleeue vnder hope the promise of God*, euen against sense, reason, and experience, *Rom.* 4. 18.

11. Case. If in the very instant of receiuing, a man feele his heart so hard, that he cannot lift it vp vnto God, what is then to be done?

Answ. First, hardnes of heart is two-fold, *sensible*, and *insensible*. The insensible hardnesse of heart, is a great and dangerous judgement. But the *Sensible* and felt hardnes, which is in Gods children, and which they feele and bewaile in themselues, is rather a blessing, then a curse. Of this, the people of God complained, *Esa.* 63. 17. And it must not discourage any Communicant, but rather comfort him, because it is a signe of grace. For if there were no grace in the heart, corruption and hardnesse could neuer be felt.

Secondly I answer, that the benefit of the Sacrament, is not tyed to the very instant of receiuing; but if before and after, a man lift vp his heart to God, he shall finde comfort, though for the present, he hath not so liuely sense and feeling thereof, as hee desireth. This alway prouided, that the same party be displeased with himselfe that he cannot doe that which hee would, and ought, nor in that measure, that is required. And such a one must consider this to his comfort, that though he doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Sect. 2.

In the third place; After the receiuing of the *Sacraments*, two things are required. Right vse after Receiuing.

First, that Thankes bee giuen vnto God, not onely in word, but in euery action of our life, for Christ, and all his benefits. Secondly, that not onely for the present, but euer afterward, we renue our faith, repentance, and obedience.

But what is a man to doe, if after receiuing he finde no comfort?

sort? *Answ.* First he must examine, whether he hath truely beleeued and repented, yea or no? If he hath not, then the fault is in himselfe, and not in Gods ordinance. If hee hath, let him not be dismaied, for the ioy of the Spirit is sowne in his heart; and though it lye hidde for a time, yet at length it will shew it selfe, *Psal.* 97. 11.

CHAP. XI.

Of Adoration.

THe fourth Head of the outward worship of God, is Adoration; wherein wee consider two things. First, what it is? Secondly, what be the Questions propounded concerning it?

Sect. 1.

What Adoration is.

For the former. Adoration *in generall*, is an outward Worship, signifying and testifying the inward worship of the heart. *More specially*, by it we must conceiue the bowing of the head and knee; the bending and prostrating of the bodie; the lifting vp of the hands, eyes, and such like.

Adoration is two-fold: *Religious*, or *Ciuill*.

Religious Adoration, is that worship of God, in which Religion and Godlinesse is exercised, expressed, and signified. In it there be two things alwaies ioyned together, and yet distinctly to be considered. The first and principall, beeing the foundation of all the rest, is *the intention of the minde*, whereby God is conceiued, as an absolute and omnipotent Lord, knowing all things, yea the heart of man: hearing the prayers of all men, in all places, at all times: the author, preseruer, and giuer of all good things. The second, depending vpon the former, is the *Outward prostrating* of the body, as the bowing of the knee, and such like, for this end, to testifie our subiection vnto God, as our absolute Lord, &c. This is it, which makes Adoration a true religious worship.

The other kinde of Adoration, is *Ciuill*, pertaining to the second Table, tearmed by some, *sociall*; because it is the adoration or worship, that fellow-creatures giue one to another. And this

this (as the former) hath in it two things. The one is, the Intention of him that performeth it, which must be this: That the creature worshipped, is indued with excellent gifts of God: Or, that he hath a power of gouernment ouer vs. For one of these two, is euer the ground of Ciuill Adoration. The other is, the Action or Outward Gesture of the body, in token that the creature worshipped, is endued with excellent gifts, and graced with authority before-named. Here wee must remember, that the bowing of the body, &c. and in generall, all bodily gesture performed, is one and the same, both in Religious, and Ciuill worship: and the distinction standeth onely in the intent of the minde.

Sect. 2.

Now the Questions about Adoration, are two.

I. Question.

To what thing is Adoration due, and in what manner?

Answ. We must distinguish the things that are: and they be of three sorts, or rankes. In the first ranke, comes God the Creator: in the second, the Creatures: in the third, the Worke of the creatures.

For the first; Adoration that is due to God the Creator, must not be speciall (for we are not Gods mates and companions) but onely Religious. Yea, all religious worship is due to God, *and to him alone*; which I prooue thus: The diuell, tempting our Sauiour, desired no more of him, but to prostrate his body: Yet vpon this ground, that he was the giuer and disposer of all the kingdomes of the earth. But Christ denies it, and answers: *Thou shalt worship the Lord thy God, and HIM ONELY shalt thou serue*, Math. 4. 10. Againe, the very scope of Religious Adoration, is to acknowledge the Godhead, and the properties thereof. And hereupon it must be giuen to God alone, and consequently not to the creature, vnlesse we will acknowledge a Godhead in the creature.

Here

Here we are to remember two Caueats, touching Religious Adoration.

First, if Adoration be giuen to the true God, with a false and erronious intention, it makes him an Idoll. For example; If the body be bowed, with this intent, to worship God out of the Trinity, as the Turke doth; or if he bee worshipped out of the Sonne, with the Iew; thus doing, we worship not the true God, but an Idoll. The reason is, because God is so to be conceiued of vs, as he hath manifested himselfe in his owne Word, and no otherwise. If otherwise, God is not conceiued, but an Idoll or fiction of the braine: and the Adoration is not done to God, but to the Idoll.

Secondly, to worship God, in, at, or before an Image, is Idolatry and superstition: and God so worshipped, is made an Idoll. For he that thus worships him, bindeth his presence, operation, and grace, to those places, to which God neuer bound himselfe, or his presence, &c. God hath not appointed Images, to be pledges of these things, either by promise, or commandement. Hence it followeth, that the man which worships God, otherwise then he would be worshipped, or lookes to be heard, when God will not be heard, is an Idolater. Againe, God expressely forbiddes the worship of his Maiestie, in, at, or before any creature in heauen or in earth, *Deut.*4.16, 17,18,19.

But the Idolater in excuse of his sinne, is wont to pretend many things.

First, that when he worshippeth, he intends not to worship the Image, but God in the Image. To this wee answer, that it matters not what his meaning is. For let him intend what hee will, if God detesteth that manner of worship, it is not to be tendred vnto him, in any sort. The Israelites worshipped not the calfe it selfe, but God in the calfe, *Exod.* 32.8. Yet then *Moses* saith, that they worshipped an Idoll.

Secondly he alleadgeth, that in the olde Testament, God was worshipped before the Arke: and that there he promised to heare the prayers of his people. *Answ.* The reason is not alike. For they had an expresse commandement giuen them by God, touching Adoration before the Arke: and a promise that they should be accepted and heard. But the Idolater hath no such commandement, or promise.

Thirdly,

Thirdly, he obiecteth, that Subiects doe kneele downe before the chaire of estate in the absence of the King or Queene, in token of subiection due vnto them; & therefore much more may they to the Images of God, and Saints in heauen glorified. *Ans.* This reason is also insufficient. For the kneeling before the chaire of estate, is a meere ciuill Testimonie of ciuill worship: and being referred to this end, to shew loyaltie and subiection to lawfull Princes, it stands in force by the Commandement of God. But there is no such warrant from Gods Word, for bowing to Images; neither is it his will, that they should be tokens, and pledges of his presence.

The second sort of things that be, are the creatures: which must bee distinguished into foure kindes. I. Wicked Spirits. II. Good Angels. III. Liuing men. IV. Men departed.

Touching wicked Spirits or Diuels, the Question is, What is the Adoration that is due vnto them?

Answ. They are the enemies of God, and accursed of him; therefore no honour or seruice belongs vnto them, by his will and appointment. And for that very cause, wee are to haue no dealing with them at all. Nay, we are vtterly to renounce, and abandon whatsoeuer things come from the Diuell, or his instruments: as namely, all Spells, Charmes, Inchantments, &c. which serue to the working of wonders, and yet haue no such vertue giuen them from God for that end, either by creation, nature, word, or institution.

Now concerning the good Angels; If they did now appeare vnto vs, and we had certaine knowledge thereof, wee might adore them. But how? onely with ciuill and sociall worship. For so we reade, *Gen.* 19. 1. that *Lot seeing two Angels comming towards Sodom, rose vp to meete them, and bowed himselfe with his face to the ground.* By which example it appeareth, that though Angels may be adored, yet not with Religious, or that which is mixed with Religious worship, but with worshippe purely and meerely ciuill. Whereupon it was, that the Angell refused the worship done vnto him by *Iohn*, saying, *See thou doe it not; I am thy fellow seruant, and one of thy brethren, &c.* Reu. 19. 10. I adde moreouer, that sith at this day, the Angels appeare not vnto vs; we may not worship them at all, either in ciuill or religious manner, albeit we must euer haue a reuerent estimation of them.

As

As for liuing men, Adoration meerely ciuill is onely due vnto them, and that in respect of the gifts of God, which wee see to bee in them, as also of their authoritie and place, which they haue amongst men. This is expressely inioyned in the fift Commandement, *Honour thy father, &c.* and confirmed also by the example of *Abraham*, who stood vp, and bowed himselfe before the people of the land of the Hittites, *Gen.* 23.7. Prouided alwaies, that this Adoration be according to the laudable custome of the countrey where they liue.

But for worship, either simply religious, or mixt, it is in no sort to bee yeelded them. Thus *Peter* (when *Cornelius* met him, and fel downe at his feete) refused to accept of the honor done vnto him; which notwithstanding was not a diuine, but a mixed kind of worship, performed vnto *Peter*, in a reuerent opinion of his person, as beeing more then an ordinarie man, *Act.* 10.25,26. In like manner, *Mordecai* the Iew denied to worship *Haman*, because the honour which the King appointed to bee giuen vnto him, was an excessiue honour, hauing some diuine worship in it, such as was done to himselfe. Of the same sort, is the kissing of the Popes feete, which indeede is ciuill worship, but mixed with religious. For it is tendered vnto him, as to the Vicar of Christ, and one that cannot erre; the like to which, is not done to any Emperour or Potentate on earth.

Lastly, touching dead men, or Saints departed, as *Peter*, *Paul* and the rest; all the worship we owe vnto them, is no more but a reuerent estimation of their persons, and imitation of their vertues. Religious or ciuill Adoration due vnto them, we acknowledge none; because neither we haue to deale with them, nor they with vs. Therefore Romish Adoration of them wee renounce, as flat Idolatry; considering it giues vnto them a Diuinitie, making them present in all places, to know our hearts, and heare our prayers at all times, which is the prerogatiue of God alone.

Now for vnreasonable creatures, no Adoration at all appertaineth to them, but onely a reuerent, and holy vse of them. For Adoration is a signe of Subiection of the inferiour to the superiour; but man is their superiour, and therefore he is to doe them no worship or seruice. And hereupon, we iustly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The

The third sort of things, is the worke of the Creature, to wit, Images. Where if it be demanded, what Adoration is due to them? I answer, None at all. Reasons. 1. We haue an expresse inhibition to the contrary, in the third Commandement, *Thou shalt not bowe downe to them, nor worship them, &c.* 2. The superiour must performe no adoration to the inferiour. Now though it should be granted, that they were the Images of God, yet man is a more excellent Image then they; and they are inferiour not onely to him, but euen to the basest sort of creatures. The worme is one of the basest creatures vpon the earth, yet it is a worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason, and better, worship the worme, then the Image.

CHAP. XII.

Of the outward Confession.

THE fift Head of Gods outward worshippe, is *Confession*. I meane not the Ordinary or Ecclesiasticall Confession, but that which is made before the Aduersary. Concerning which, there be many Questions commonly made.

I. Question.

Whether confession of faith be necessary, and when?

Ans. That Confession is necessary, it appeares by manifest testimonies of Scripture, 1.Pet.3.15. *Be ready to giue an answer alwaies to euery man, that asketh you a reason of the hope that is in you.* Here is a flat commandement for Confession. Again, Rom. 10.9,10. *If thou shalt confesse with thy mouth, and beleeue with thy hart, thou shalt be saued. For with the heart man beleeueth vnto righteousnes, and with the mouth man confesseth to saluation.* And Mar. 8.38. *Whosoeuer shall be ashamed of mee, in this adulterous generation, of him shall the sonne of man be ashamed also, when hee*

commeth in the glorie of his Father, with his holy Angels. This is graunted of all Diuines, saue onely of some pestilent Heretickes.

The second part of the Question is, When Confession is to be made?

For answering whereof, this must bee remembred for a Ground, that there is a distinction to bee made betweene Commandements affirmatiue, and negatiue. The Negatiue bindeth at all times, and to all times. For it is not lawfull at any time, for a man to doe euill. The Affirmatiue binds at, and in all times, but not to all times. For it commands a duty to be done, which neuertheleſſe is not at all times to bee done. For example: To giue almes, is prescribed by an affirmatiue commandement, and yet almes are to be giuen onely at fit times, and occasions. Hereupon it pleaseth the Lord, to propound part of the Morall Law, in negatiue tearmes, because negatiues are of greater force. Now Confession, being commanded not by a negatiue, but by an affirmatiue commandement, wee are not bound thereunto, at, and to all times, but when iust occasion is offered.

What then (may some say) are the especiall times, in which Confession is to be made before the Aduersary?

Ans. There are two principally, to which all the other may bee reduced. The first, when we are examined touching our Religion, by them that are in authoritie, as by Magistrates, Princes, Iudges, &c. For at such time we are lawfully called to make confession of our faith, and may doe it with boldnesse. Thus much the place before-named importeth, where we are inioyned *to be ready to giue an account, &c.* 1.Pet.3.15. that is, not to euery Examiner; but to those alone, who haue power and authoritie giuen them by God, for that purpose. And the same is implyed in Christs speech to his Apostles, Matth. 10. 19. *And ye shall be brought before gouernours and Kings for my sake, to witnes to them and to the Gentiles.* And in this case, not to make profession of our faith, is in the effect to deny Christ, to scandalize the Church, and greatly to preiudice the truth. The second time of Confession is, when in the want therof, Gods glory is directly impeached, the saluation of men hindered, and our neighbour offended. And then wee are necessarily to confesse, though no examination be made.

If

If it be here asked, How we may be able to discerne of this time? The Answer is; by Christian wisedome, which teacheth vs that when by our silence, wicked men are imboldned to speake euill of Gods Word, and weake ones occasioned to fall from the faith, then is the fittest time to stand in the defence and maintenance of the truth. Out of these two times and cases, Christians haue libertie not to confesse, but may lawfully conceale their faith; nay (which is more) their persons; by changing their habit and attire, vpon this ground, because the affirmatiue commandement doth not alwaies binde.

Here it is obiected; First, that wee are saued onely by faith, and therefore confessiou is not necessary? *Ans.* We must consider faith two waies. First, as an instrument created in the heart, whereby we apprehend, and apply Christ with his benefits to our selues, for our iustification and saluation. Secondly, faith must be considered more largely, as it is a way, to bring vs to life euerlasting. Now, in the first acception, it may truely be said, that we are saued by faith alone. For there is no grace of God, whereby we take hold of Christ, but faith. But if wee take it in the second sense, as a way to liue, then we may truely say, that it alone saueth not, but hope, loue, repentance, good workes, and all diuine vertues. In this sense *Paul* saith, *we are saued by hope*, Rom. 8. 24. because by it we wait for our saluation; and hope is the way, in which all must walke that looke to be saued. Againe he saith; *Momentany afflictions doe worke vnto vs an eternall waight of glory*, 2. Cor. 4. 17. But how? Not as causes, but as waies, signes and markes, that giue vs direction to our iournies end. And thus, The woman is said *to be saued by bearing of Children*, 1. Tim. 2. 15. Which bearing and bringing vp of Children, is no cause, but onely a way wherein shee must constantly walke to glory. And though in mans iudgement, that may seeme a way of misery and death, yet indeede it is otherwise, if the Children *continue in faith, loue, and holinesse with modesty*. Againe, the Apostle *Iames* saith, that *Abrahams faith wrought together with his works*, Iam. 2 2. which are likewise not to be vnderstood, as working causes, but as testimonies and euidences, declaring and manifesting that hee was iust in the sight of God.

Secondly, it is obiected, that Confession of our faith to God is sufficient. For so Saint *Paul* seemes to say, Rom. 14. 22. *Hast*

thou faith? haue it with thy selfe before God? Therefore confession before man is not needfull. *Ans.* The Apostle speakes not of that faith, whereby wee are iustified and saued, but of that which standeth in a perswasion, of the vse or not vse of things indifferent. And this a man may *keepe to himselfe*, that is, hee may so vse it, as he shall not thereby offend his brother. That commandement was giuen by *Paul* for those times, when men were not fully perswaded of the vse of Gods creatures, as meates, drinkes, &c. but to these times it is not.

II. Question.

Whether it be lawfull for a man being vrged, to goe to Idol-seruice, and heare Masse, so as he keepe his heart to God?

Ans. It is not, and I prooue it by the scope of the eight and tenth Chapters of the first Epistle to the Corinthians, where the Apostle disputes the question, whether the Corinthians might go into the temple of Idols, and eate of meate offered vnto them, in the meane time not partaking with Idolaters in the worship of the Idols? This he auoucheth to bee vtterly vnlawfull, and for that purpose tells the Corinthians, *That they cannot drinke of the cuppe of the Lord, and of the cuppe of Diuels.* Now as this was vnlawfull for them, so it is vnlawfull for any Protestant, to goe to any Popish assembly, to heare Masse. Againe, God is the Creator of the Body and Soule; therefore hee is to bee worshipped in both; and consequently wee robbe him of his due, when we reserue our hearts to him, and giue our bodies to Idols. To this purpose *Paul* exhorteth the Romanes, to giue vp *their bodies* a liuing sacrifice, holy and acceptable vnto God, Rom. 12. 1. Which place vtterly condemneth the errour of some, who thinke, that God will be content with the soule, and that they may bestow their body in the seruice of the Diuell.

But against this Doctrine sundry things are alleaged. The first is, the example of *Naaman*, 2. Kin. 5. 18, 19. who said to the Prophet, *when I bowe my selfe into the house of Rimmon, the Lord*

Lord be mercifull to me in this thing. To whom *Elisha* answered, *goe in peace.* Here (some say) the Prophet giues leane to *Naaman*, to worshippe in an Idols temple.

To this, there bee sundry answers giuen. Some affirme, that *Naaman* speakes onely of Ciuill, and Politike worshippe; and not of Religious. For his office was to kneele downe in the Temple, that the King might leane vpon his shoulder, when he worshipped the Idol. And *Naaman* makes open protestation, v. 7. that he will worship no god, but the God of Israel.

Others answer, and that more truely, that *Naaman* doth acknowledge it a sinne, to goe to the house of *Rimmon*, and therefore hee craues pardon for it, at the hands of God, twice together, vers. 18. and withall makes a vow, that he will thenceforth offer, neither burnt offering, nor sacrifice, to any other god, sane onely to the Lord, and hereunto *Elisha* answereth, *Goe in peace.*

Yet further it is answered, that *Naaman* requesteth the Prophet to pray for him, that hee might bee constant in the seruice of the true God: and (in case hee were drawne against his purpose, by humane frailtie, to bow againe before *Rimmon*, with his King) that the Lord in mercie would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if he should say, Goe to; I will pray for thee, to this end and purpose. This text therefore giues no warrant for bodily presence in Idolatrous assemblies.

The second Obiection. *Iehu* openly professed the worshippe of *Baal*, and yet he dissembled, meaning nothing lesse: 2. King. 10. 18. And the Lord commends him, for his diligent *execution of that, which was right in his eyes*, vers. 30.

Ans. Iehu is commended, not for his dissembling, but for his diligence in destroying *Ahabs* house, his religion, and the Priests, with all that belonged vnto them; though in other matters belonging to the seruice of God, hee departed not from the sinnes of *Ieroboam.*

The third Obiection. Dan. 3. 6. *Nebuchadnezzar* made a decree, that *whosoeuer would not fall downe and worship the golden Image, should the same houre be cast into the middest of an hot fierie furnace.* Now we doe not reade, that any more refused to obey but three; and therefore it seemes, that *Daniel* did worship the Image, as well others.

Ans.Daniel was not accused as the three children were, and for that cause, there is no mention made of his refusall. Againe, put the case he had beene accused, yet the King tooke no knowledge of his accusation, because he was in fauour, both with him and the people.

The fourth Obiection. *Paul* together with foure men, that had made a vow, yeelded to purifie himselfe, according to the law of *Moses*, because hee would not offend the weake Iewes, *Act.*21.24. And yet that law concerning purification, as also the whole bodie of Ceremonies, was abrogated in the death of Christ. Now if he might doe that, which was vnlawfull, for the auoyding of offence; why may not a man goe to Masse, and so preuent the scandall, which may bee taken on the behalfe of the Papists?

Ans. It is true, that there was an end put vnto the Ceremoniall law by Christs death; yet it was not at the first wholly to be abolished, but by little and little. Againe the vse of ceremonies, remained as a thing indifferent in it selfe, till the Temple of Ierusalem was destroyed by *Titus*, and the Church of the New Testament throughly planted. And til both these were accomplished, the vse of the Ceremoniall law was no sinne; prouided, that it were not holden or vrged, as a thing necessary to saluation.

Now whereas it is said, that we may be present at the masse for the auoyding of offence; it may further be answered: first, that we are to doe our duties, though men be neber so much offended: for it was the rule of Christ in like case, *Let them alone, they be the blind leaders of the blind*, Math. 15.14. Secondly, wee ought not to doe euill, that good may come thereof.

The fift Obiection. The Masse is Gods ordinance, appointed by Christ, though now it be corrupted by men. *Ans.* it is a most damnable Idol, yea worse then any Idol of the Gentiles; and the adoration performed therein, is most abominable, and hath more affinitie with grosse Gentilisme, then with the Institution of our Saiour Christ.

III.

III. Question.

Whether any man, especially a Minister, may with good conscience flie in persecution? and if he may flie, when?

Sect. 1.

This Question consisteth of two parts. Touching the first; Sundry men are of opinion, that it is vtterly vnlawfull to flie in persecution; as *Tertullian*, who had written a whole booke of this argument: and besides him, certaine Heretikes, named *Circumcelliones*, in that part of Afrike, which we now call Barbarie, and some also of the sect of the Anabaptists. But the truth is, that sometimes it is lawfull to flie, though not alwaies. For proofe whereof, consider these reasons.

First, Christs commandement, Math. 10. 23. *When they persecute you in one Citie, flie into another.* If it bee said, that this commandement was limited to the times, wherein the Apostles preached in Iewry, and therefore is temporary: I answer, No; for there cannot any text of Scripture be brought, to shew that it was euer yet repealed. And the Apostles (who had receiued this commandement, euen after Christs ascension, and the giuing of the Holy Ghost) beeing persecuted, did flye from one place to another, as wee may reade, Act. 9. 2. *Corinth.* 11. If it bee alleadged, that if this bee a commandement to flye, then all must flye; I answer againe, that though the commandement bee generall to all persons, and therefore euery Christian may lawfully shunne apparent danger: yet the same is particular, in regard of circumstances, of time and place. For though al may flie, yet there be some places & times wherein men may not vse that libertie, as shall appeare afterward.

The second reason is taken from the example of many worthy men recorded in Scripture. *Iacob* the Patriarch fled from the presence of his brother *Esau* into Haran, to Laban, Gen. 27. and againe, from thence to the land of his fathers, Gen. 31. *Moses*, after he had slaine the Egyptian, fledde out of Egypt into

Madian, where he liued forty yeeres, *Exod.* And this was no rash flight, but a worke of faith, Heb.11.27. *Obadiah* the gouernour of *Ahabs* house, hid *a hundreth men of the Lords Prophets*, by fifty in a caue, and fed them with bread and water, when *Iezabel* would haue destroyed them, 1 King. 18. 13. *Eliah* being in feare of his life, fledde from *Iezabel* into Mount Horeb, 1. King. 19.3. Againe, in the New Testament, our Sauiour Christ being in danger, withdrew himselfe, *Iob.*10.39. and that sundry times, till the houre of his passion was come. *Paul*, when the Iewes took counsel together to kill him, was let downe by the brethren in a basket through a wall in Damascus; *Act.*29.25. And when the Grecians went about to slay him, hee was brought by the brethren to Cesarea and sent to Tarsus, ver. 29,30. Againe, being in danger, he vsed Christian policy to saue himselfe. For, by saying he was a Pharise, he made a diuision between his accusers, the Pharises and Sadduces, and so escaped, Act.23.6,7. And if that were lawfull for him to do, then is it also lawfull for a man, by flight to saue himselfe, in case of danger, whether he be a priuate man, or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrary, are to be examined.

Obiection. I. Persecution is a good thing, and that which is good, may not bee eschewed. *Ans.* Good things are of two sorts. Some are simply good, in, and by themselues; as vertues, and all morall duties: and these are not to be eschewed. Some againe, are good onely in some respects. Of this sort are things indifferent, which be neither commanded nor forbidden, but are good or euill, in respect of circumstances. And these may be eschewed, vnlesse we know that they be good for vs. Now, persecution beeing of this kind, that is to say, not simply good, but onely by accident, may bee auoided; because no man can say that it is good or bad for him.

Obiect. II. Persecution is sent of God, for the tryall and good of his Church. *Ans.* First, euill things sent of God, may be auoided, if he shew a meane or way, how they may be auoided. For example: God sendeth sickenes, famine, the plague and sword; he sends also meanes, and remedies for the preuenting, and remoouing of them, as physicke and foode, &c. And these we may lawfully vse for the saide purposes: and in like manner

manner may persecution bee auoided, if God offer meanes of escape. Secondly, there is a two-fold Will of God, his *reuealed*, and his *secret* will. By his reuealed will, hee hath appointed, that in case of present danger, when meanes of escape bee offered, they may be vsed. Now because they that flye lawfully, are assured of Gods reuealed will, therefore in obedience thereunto, they vse the meanes to saue themselues from danger. As for his Secret will, because it is vnknowne, and therefore vncertaine to vs, we may not rashly presume thereof, and against his expresse wil, refuse the meanes offered, but vse them rather, till God reueale the contrary.

Obiect. III. To flie in persecution, is a kinde of deniall of Christ, and against confession: he therefore that flies, seemes to make no confession, but rather to deny Christ.

Answ. Christian Confession is double, *open*, or *implicit*. Open confession is, when a man boldly confesseth his faith, before the Aduersary, euen to the death. This is the greatest and highest degree of confession; and in it the holy Martyrs in former times, continued euen to the losse of their liues, vndergoing the punishment of death, inflicted vpon them by the Aduersaries of Christ Iesus, for the maintenance of the truth. Implicit is, when a man to keepe his Religion, is content to forsake his country, friends, and goods. This is a second degree, inferiour to the former, and yet is a true Confession, acceptable to God. And vnder this kinde, comes Flight in persecution. Whence it appeareth, that lawfull flight in time of danger, is no deniall of Christ, nor yet against Confession. For sometimes it pleaseth God, to call men to professe his name and truth openly, by suffering: sometimes againe, not openly by suffering, but by flying: & this latter way, though it be not so high a degree, as is the former, yet it is in deede and in truth in the measure, a true profession of Christ, and pleasing vnto God.

Obiect. IV. Our Sauiour Christ commands vs, *Feare not them that can kill the body*, Matth. 10. 28. Now if a man must not feare them, then he must not flie.

Ans. The text speaketh not of all feare, but of such feare, as tendeth to Apostasie, and causeth men to renounce faith, and good conscience. Againe, it speakes of that feare, whereby man feareth man more then God. Thirdly, it speakes of such feare, as by which a man is vrged to tempt God, by doing some

thing

thing that is repugnant to his will, and that out of his calling. Now when the Question is of Flight in persecution, we vnderstand not such a Flight, as tendeth to Apostasie, or argueth the feare of man, more then of God, or that is repugnant to Gods will, but that alone, whereby we vse the meanes offered, according to his appointment, lest wee should seeme to tempt him, and bring vpon our selues vnnecessary danger. And thus the first part of the Question is answered.

Sect. 2.

When a man may fly.

The second is, concerning the Time, when a man may flye, Minister, or other? And for better resolution thereof, wee are to remember, that there bee eight Conditions required in Christian Flight, especially that, which pertaines to the Minister.

The first is, if there be no hope of doing good, by his abode in that place, where the pesecution is. But while hee conceiues any hope of doing good, by teaching, preaching, or otherwise, hee may not flie. This, the Minister shall easily discerne in Christian wisedome. To this purpose *Paul*, Act. 18. 10. hauing a while preached at Corinth, and finding that the Iewes detested him, & his ministerie, intended a present departure thence. But the Lord appearing vnto him by night, in a vision, warned him to stay: *for* (saith he) *I haue much people in this citie*: that is, many that are to be conuerted, and brought vnto the faith. Euery Minister in his place, must haue a speciall care of furthering Gods kingdome, whether it be by flying, or not flying.

The second Condition. Consideration must bee had, whether the persecution be *personall*, or *publique*. Personall is that, which is directed against this or that mans person. Publique, which is raised against the whole Church. If it be directed against the person of the Pastor, hee may vse his liberty. For it may be, that his flight will bring peace to the Church.

But what if the people will not suffer him to flie? *Ans.* They should be so farre from hindering of him in this case, that they ought rather to succour and releeue him. Thus when *Demetrius* had raised a tumult against *Paul*, vnder pretence of *Diana*, and he would haue presented himselfe vnto the people, in the common place: the Disciples suffered him not, Act. 19. 30.

And

And what care they had of his preseruation, the same ought the people to haue of their Pastor, in case of like perill. But if the persecution bee common to the whole Church, then hee is not to flie. For it is necessarie at such times especially, that those which are strong, should support and confirme the weake.

The third Condition. If there bee in the Pastor a moderation of minde. For he must take heede of these two extremities, that hee be neither ouercome with excessiue feare, nor through ouermuch confidence, runne headlong into apparant danger. And that hee may auoide these extremities, hee must first pray vnto God for wisedome, courage and constancie: and secondly, vse the consent and aducie of the Church, for his direction in this behalfe; that all things may be done in wisedome.

The fourth Condition of lawfull flight is, that the Minister withdraw himselfe onely for a time, and not vtterly forsake his charge, and calling. Yet, if he be principally aymed at in the persecution, he may lawfully goe apart: and it is the duty of the Church also, to see him conueyed away in safetie, till the persecution be ouer. And thus doing, hee neither forsakes the Church, nor his calling; but onely vseth the meanes of his preseruation, for the keeping of faith, and a good conscience. This warrant our Sauiour giues to his Apostles. Math. 10. 23. *When they persecute you in one citie, flie into another.* The end of that commandement was, that the Apostles might preserue themselues in safety, till they had preached the Gospell to all the cities of Israel, as the next words doe declare.

The fift Condition. If after due triall and examination, hee finde not himselfe sufficiently armed with strength, to resist or beare the extremity. For then hee may retire himselfe into some place of safetie. where hee may liue to the glory of God, keeping faith and a good conscience.

The sixt Condition is, If he be expelled, or banished by the Magistrate, though the cause be vniust. For subiection is simply to bee yeelded, to the punishments and corrections of Magistrates, though we doe not alwaies tender Obedience to their commandements.

The seuenth is, If God offer a lawfull meanes, and way of escape, and doth (as it were) open a doore, and giue iust opportunity to flie. In this Case not to flie (especially if hee haue

not

not strength sufficient to stand out) is tempting of God.

The eighth condition. If the danger be not only suspected, surmised, and seene a farre off, but certaine and present. Otherwise the Pastor falls into the sinne of *Jonah*, who fore-casted dangers in his calling, and therefore preuented them by flying to Tarsus.

These conditions being obserued, it may be lawfull both for Pastor, and people to flye in times of persecution.

Sect. 3.

In the next place it may be demanded, When a Pastor, or other may not flie?

For answer hereunto, the Signes of vnlawfull flight are to be considered, and they are principally foure.

The first is, when God puts into a mans heart, the *Spirit* of courage and fortitude, whereby he is resolued to abide, & stand out against the force of all enemies. Thus *Paul*, Act. 20.22. went *bound in the Spirit to Ierusalem.* Where, though hee knew that bonds and afflictions did abide him, yet hee would not be dissuaded, but vttered these words of resolution: *I passe not at al, neither is my life deare vnto my selfe, so that I may fulfil my course with ioy, and the ministration, which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.* This motion of the *Spirit* is not ordinary: yet in the time of hot persecution, it hath beene found, in many worthy instruments of Gods glory, as may be seene in the Histories of sundry Martyrs, in the dayes of Queene *Marie.* But one especially (of whom I was credibly informed) that hauing this motion, not to stand out, and yet flying: for that very act, felt such a sting in his conscience, that he could neuer haue peace till his death.

The second signe is, when a man is apprehended, and vnder the custodie of the Magistrate. For then he is not to flie, because hee must, in all his sufferings, obey the Magistrate.

Here a question is mooued, Whether a man that is imprisoned, may breake prison?

To this, Popish Schoolemen answer, that hee may; if the cause of his imprisonment bee vniust. And sutable to this assertion, is the common practice of Papists. Wee on the contrary say, and that truely, that no man beeing in durance, may vse any vnlawfull

vnlawfull or violent meanes to escape; for we may not, at any hand, resist the Magistrate in our sufferings. Seruants are commanded, to subiect themselues with patience, vnto the vniust corrections of their masters, 1. Pet. 2. 19. And this reason is giuen; *For it is thanke-worthie, if a man for conscience toward God, endure griefe suffering wrongfully.* The Apostles, being in prison, vsed no meanes to deliuer themselues; but when the Angel of the Lord had opened the prison dores, then they came foorth, and not before, *Act.* 5. 19. And that which *Peter* and the other Apostles did, must Pastors and other men also doe, in the like case, for Religion sake.

The third signe. When a man is bound by his calling and ministerie, so as in it, he may glorifie God and doe good to the Church by preaching; then he must not flie. For, the duties of a mans calling, must bee preferred before any worldly thing whatsoeuer, whether body, goods, friends, or life, &c.

The fourth signe. When God in his prouidence, cuts off all lawfull meanes and wayes of flying, he doth then (as it were) bidde that man stay and abide. I say, lawfull meanes; because we may not vse those that are vnlawfull, but rather rest contented, and resigne our selues wholly to Gods will and pleasure: We must not doe any euill, that good may come thereof, and of two euils, not onely not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oath.

THe sixt head of Gods worshippe, is an Oath: concerning which, three questions are to be handled.

I. What an Oath is?

II. How an Oath is to be taken?

III. How farre forth it bindeth, and is to be kept.

Sect. I.

I. Question.

What is an Oath?

The nature of an Oath.

An Oath, is a religious, and necessarie confirmation of things doubtfull, by calling on God, to be a witnesse of truth, and a reuenger of falshood.

First, I call it a *Confirmation*; for so the Holy Ghost speaketh, *An oath for confirmation, is among men an end of all strife*, Heb. 6. 16.

Secondly, I tearme it a *religious confirmation*, because an Oath is a part of Gods Religion and worship; Yea, it is sometime put for the whole worship of God, Esa. 19. 28. *In that day, shall they sweare by the Lord of hosts*, that is, they shall worship the true God.

Thirdly I adde a *necessary confirmation*, because an Oath is neuer to be vsed, in way of confirmation, but onely in case of meere necessitie. For when all other humane proofes doe faile, then it is lawfull to fetch testimony from heauen, and to make God himselfe our witnesse. In this case alone, and neuer else, it is lawfull to vse an Oath.

Fourthly, I say, in *which God is called vpon, as a witnesse of the truth, and a reuenger of falshood.* This is added in the last place, because herein alone stands the forme and life of an Oath; that in things doubtfull, we call God as a witnesse of truth, and a iust reuenger of the contrary. There be sundry kinds of confirmation, as the affirmation, the asseueration, and the obtestation. And by this Clause, an Oath is distinguished from them all; because in it, we call vpon God to giue witnesse to the thing auouched; but in the other three we doe not.

Now touching this last point, of the forme and life of an Oath, three Questions are to be answered, for the better clearing of the whole doctrine.

I. *Question.* Whether an Oath taken by Creatures bee a true Oath, and to be kept?

Ans. An Oath by creaturers, is an Oath, though vnlawfull. For

For though there be not in it a direct inuocation of God for witnesse, yet when we call the creature to giue testimony, we doe then directly call vpon God, because he is seene in them; and looke how many creatures there be in the world, so many signes are they of Gods presence. This answer Christ himselfe maketh Math. 23. 21, 22. *Hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon*, that is, *by God himselfe.*

II. Question. Whether an oath by false gods, bee a true oath or no? for example, the oath of the Turk: by *Mahomet*; the oath of *Laban*, by the gods of Nachor, that is, by his Idols: when as in them, there is no inuocation of the true God of heauen and earth.

I answer as before; though it bee not a lawfull oath, yet it is in value and effect an oath. For though that thing be a false god indeede, by which it is taken: yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turke in stead of the true God, and is honoured of him as God: and therefore his oath by *Mahomet*, is a true oath. Thus when *Iacob* in the couenant that hee made with *Laban*, sweares by the feare of his father *Issack*, and *Laban* by the Idols of Nachor; *Iacob* accepted the oath which was tendered to him, in the name of a false god; which hee would not haue done, if it had not beene an oath at all. And hence the Case is plaine, that swearing by a false god, is an oath: and therefore bindeth the swearer in Conscience, though it be vnlawfully taken.

III. Question. If in euery oath, God ought to be cited as a witnesse, how then can God sweare by himselfe, seeing none can witnesse vnto him?

Answ. This description of an oath, whereby the creature sweareth, includes not that oath, whereby God sweareth. For the end why God sweareth, is to binde himselfe (as it were) with a bond vnto man, whereby hee would haue man to repute him a lyer, and no God, if he failes and keepes not his promise. Thus the Lord sweares in his wrath, Heb. 3. 11. *If they shall enter into my rest.* The words of the oath are to bee vnderstood with this clause, *If, &c.* then let me be holden as no God, or as a false god. And in this manner is God said to sweare, when he manifesteth to man, that he is content to be counted no God, if that which he auoucheth by oath, be not performed.

Further-

Furthermore, in euery Oath, there be foure distinct things. First, an Asseueration of the truth; which should bee auouched, though there were no oath taken. Secondly, a confession of the omnipotent presence, wisedome, iustice and truth of God; whereby wee acknowledge, that he is the searcher and knower of the heart; yea that he is both witnesse, iudge, and reuenger of falshood and lying. Thirdly, Prayer and Inuocation, whereby God is called vpon, to giue testimony to the conscience of him that sweareth, that he speakes nothing but the truth. These two actions of Confession and Inuocation, doe make an oath, to bee no lesse a true and proper part of Gods worship, then prayer it selfe. Fourthly, Imprecation, in which a man acknowledging God the iust reuenger of a lye, binds himselfe to punishment, if he shall sweare falsely, or speake an vntruth wittingly or willingly.

Now, though these be the distinct parts of an Oath, yet all of them are not expressed in the forme of euery Oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies vnderstood. For example the Prophet *Ieremie* teacheth the people of Israel a forme of swearing, *Thou shalt sweare, The Lord liueth*, Ierem.4.2. In which, there is expressed onely the second part, Confession, and in that the rest are to be vnderstood. Againe, the words of *Ruth* to *Naomi*, *The Lord do so to me, and more also, if ought but death depart thee & me*, are only an Imprecatiõ, in which the other parts are infolded. So the oath which God maketh, Heb.3.11. *If they shall enter into my rest*, is expressed onely by imprecations, & the other parts vnderstood, though they be not mentioned. In common speech betweene man and man, it is vsually auouched (though most wickedly) *If it be not thus or thus, let me be hanged, I would I were dead, I would I might neuer moone hence, &c.* Now this auouchment, howsoeuer it may be taken, is indeed a forme of swearing, in value and force all one with the oath of God, when he saith, *If they enter into my rest, let me be no God, but a deceiuer.*

Sometimes two parts of the foure, are expressed, and the rest vnderstood, 2.Cor.1.23. *Now I call God to record vnto my Soule.* Here Inuocation with Imprecation, is vttered in speech, and the other two conceiued in the minde. By these particulars, we see it vsuall in Scripture, to propound formes of swearing, by

by expressing some one, or two particular parts in stead of the rest; yet so as the parts concealed bee vnderstood: for otherwise the oath is not formall and entire.

Sect. 2.

II. Question.

How an Oath is to bee taken in a good and godly man?

For the answering hereof, two Rules are to be remembred.

The first Rule. Hee that will take an Oath by the name of God, must sweare *in truth, in iudgement, in righteousnesse*, Ier.4.2. Here three vertues are required in a lawfull Oath.

First, that it be made *in truth*. And we must know, that there is a double truth: the one, *of the thing spoken*; the other, *of the minde* wherein it is conceiued. Truth *of the thing* is, when a mans speech is framed according to the thing, as it is indeede, or as neere as possibly may bee; and that because God is truth it selfe: This is called by Schoolemen, *Logicall verity*. Sometimes by reason of mens frailtie, this truth is wanting, because wee know not things as they are. The truth *of the minde* is, when a man speakes or sweares as hee thinketh, or is in conscience perswaded of the thing: and this the Schoolemen tearme, *Morall veritie*. Now, though the first of these two be wanting, yet the latter must necessarily bee in an oath, lest wee fall into periurie.

Te second vertue is *Iudgement*, that is, prudence or wisdome. This Iudgement requires discretion, and consideration, principally of fiue things. First, of the thing in question, which is to be confirmed. Secondly, of the nature of the oath that is taken. Thirdly, of the minde, and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, & before whom he sweareth. Fiftly, of the euent or issue of the oath. All these are duely to be regarded, that we sweare not rashly, or vnaduisedly.

The third is *Iustice*: wherein also care must be had of two

things. First, that the point to bee confirmed, be lawfull. And it is then lawfull, when it may stand with pietie, and charitie. Secondly, that the occasions of taking the oath be also iust, and they bee chiefely foure. I. When it may further Gods glorie and worship: or serue to prooue some doctrine of saluation, in whole or in part. II. When it may tend to the furtherance of brotherly loue, or to the preseruation of our neighbours life, goods, or good name: or further, to the confirmation of some league, couenant, or contract made betweene parties, vpon good ground, and for good and necessarie purposes. III. When it serueth to releeue a mans owne priuate necessitie: as when one sweares to maintaine his owne good name, goods, or life: to confirme his owne faith and truth in contracts. An example hereof we haue in *Paul*; who to confirme the Romanes, in the perswasion of his loue and care of their saluation, saith, *God is my witnesse (whom I serue in my spirit, in the Gospell of his Sonne) that without ceasing, I make mention of you*, Rom.1.9. And againe, to keepe his owne credit and good name, among the Iewes, *I say the truth in Christ, I lye not, my conscience bearing mee witnesse in the holy Ghost*, Rom.9.1. IV. When the Magistrate doth exact it, by order of iustice. This, though it be a iust occasion, and warrant of an oath, yet three Caueats are in it to be obserued.

First, that the oath be administred lawfully, not against pietie or charitie. Secondly, hee which takes an oath, tendred by the Magistrate, must sweare according to the minde and meaning of the Magistrate who exacts the oath, and not according to his owne priuate intent. Thirdly, hee must not sweare ambiguously, but in a simple sense, so as the words of his mouth may bee agreeable with that, which hee conceiueth in his heart, Psal.15.2. And whatsoeuer oath is taken without obseruation of these Caueats, the same is not taken in truth, but in fraud & deceit. Popish teachers affirme, that in some cases, they may sweare in a doubtfull meaning: And this they practise in time of danger, when being conuented before the Magistrate, and examined, they answer *Yea* in word, and conceiue a negation, or *No* in their mindes. A practice most impious, and flat against this excellent Rule of the Prophet, that a man should sweare in truth, iudgement and iustice.

The second Rule is, That the forme in which the oath is pro-

propounded, must be a plaine, simple, and direct forme, wherin God is directly called to witnesse. For his worshippe is directly to bee giuen to him: and therefore the oath also, beeing an Inuocation of his name, and a part of his worship, is directly to be made.

That the meaning of this rule may the better appeare, one Question is to be answered; Whether in the Forme of an oath, a man may not sweare, directly by creatures, and indirectly by God?

Most of the popish sort, and some Protestants hold, that hee may. But the truth is otherwise. *I say vnto you* (saies our Saniour) *sweare not at all: neither by heauen---nor by the earth---nor by thy head, &c.* Math. 5.34. In which wordes, he forbids all indirect oathes, whereby men sweare directly by creatures, and indirectly by God: for so did the Pharises. Againe, if a man might sweare by creatures, and conceale the name of God, it would diminish his Maiestie and authoritie, and much deceit might be vsed: for the swearer might say, that he sware not, but only vsed an obtestation.

Against this it is obiected, I. That *Ioseph* sware by the life of *Pharaoh*, Gen. 42.25. therfore it may seeme, that oaths by creatures are not vnlawfull. *Ans.* First, it may be said, that *Ioseph* sinned in so swearing: for therein he intimated the Egyptians, who sware by the life of their King. Secondly, it may be answered, that *Ioseph* doth onely make an asseueration, and not an oath.

Obiect. II. The Church in the Canticles takes an oath, by the Creatures. Cant. 2.7. *I charge you, daughters of Ierusalem, by the roes, and by the hindes of the field, &c.* *Ans.* It is no oath, but an obtestation, whereby the Church calls the creatures, to witnesse her earnest affection to Christ. The like is made by *Moses, Deut.* 30.19. when he saith, *I call heauen & earth to record against you this day.* And by *Paul*, in his charge to *Timothy*, 1. Tim. 5.21. *I charge thee, before the elect Angels.* In which, and the like speeches, there is no swearing, but a kind of citation, or summoning of the Creatures as witnesses. And there is great differēce betweene *an oath*, and *an obtestation*. In the Obtestation, there is no more, but a calling of the creature to giue testimony, the matter beeing already apparant and manifest. But in an Oath, where the matter is not so manifest, God is made not onely a

witnesse, but also a iudge and reuenger.

Obiect. III. Saint *Paul* sweares by *his reioycing in Christ*, 1. Cor. 15. 31. which reioycing was a created passion, or a creature. *Ans.* That was also an obtestation, or a word of auouchment, and asseueration; and not an oath. For it is all one, as if he had said thus; My sorrowes and afflictions, which I endure for Christ, would testifie (if they could speake) that as certenly as I reioyce in Christ, so certenly I die daily.

Obiect. IV. *Abigal* sware to *Dauid* by the creature; *As the Lord liueth, and as thy soule liueth*, 1. Sam. 25. 26. *Ans.* The former part of her speech may be called an oath: but the latter is only an obtestation, or earnest auouchment, ioyned with an oath.

Now, although it bee in no sort lawfull to sweare by creatures: yet when a man sweareth directly by God, he may name the creatures in way and forme of an oath; specially, if he make them as his pawnes, and pledges, set before God, that he may in iustice be reuenged vpon him in them, if he lieth and sweareth not a truth.

Sect. 7.

II. Question.

How farre forth doth an oath bind, and is to be kept?

When an oath bindes. The answer to this Question is large; and therefore for orders sake I distinguish it into two parts: and first I will shew when an oath bindes, secondly, when it bindeth not.

For the first; An oath taken of things certaine, lawfull, and possible, is to be kept, yea and binds alwaies, though it be tendred euen to our enemies. To this purpose God hath giuen speciall Commandement in sundry places. Numb. 30. 3. *Whosoeuer sweareth an oath, to binde his soule by a bond, he shall not break his word; but shall do, according to all that proceedes out of his mouth*, Math. 5. 33. *Thou shalt not forsweare thy selfe, but shalt performe thine oaths vnto the Lord*, Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine*; that is, lightly and rashly. But Gods

name

name is taken in vaine, when an oath made of things lawfull and possible is not kept. *Dauid*, at the humble request of *Shemei* (who had before cursed him) pardõs his fault for the time, and sweares to him that he should not die, 2.Sam.19.23. *Dauid* made conscience of this oath, knowing himselfe to bee bound thereby, and therefore till his death he kept it; onely hee charged *Salomon* not to count him innocent, 1.King.2.9.

Now for the better clearing of the answer, we are to consider foure particular cases touching this point.

I. *Case.* What if a man take an oath by false gods, whether is he bound to keepe it, yea or no?

Answ. He is, and the reasons are these? First from the like. There was a question among the Scribes and Pharises, Math. 23.16. whether a man swearing by the creature, were a debter or no? The Pharises taught, that if a man sweare by creatures, the oath did not binde; But Christ vers.20. affirmeth, that he that sweares by the Temple, or by the Altar, or by heauen, sweares by God indirectly, aud so takes an oath, though not a lawfull oath; and thereupon remaines bound, and is a debter: now by proportion he that sweares by false gods, sweares by God indirectly, because the false god is, in the opinion of him that sweares, a true God, and so his oath bindeth, and is to be kept. Secondly, *Abraham* accepts the oath that *Abimelech* tendreth vnto him in the name of a false god, Gen.21.23. So doth *Iacob* accept of the oath made vnto him by *Laban*, Gen.31.53. which they would not haue done, if their oathes had not bene sufficient bonds to binde them to obseruation, and performance.

It will be said; Hee that admits of an oath by an Idoll, doth communicate in the sin of him that sweareth. *Answ.* In case of necessitie, a man may admit of such an oath, without sinne. A poore man, beeing in extreme want, borroweth of an vsurer vpon interest. It is sinne to the vsurer to take it: but it is not so in the poore man, who is compelled by the vsurer to giue interest: Thus the poore man doth vse well the iniquitie of the vsurer: So it is in an oath; A godly man may well vse and take benefit by the wicked oathes of Idolaters, so far forth as they shall serue for the ratifying, and confirming of lawfull couenants.

II. *Case.* If a man take an oath, and afterward endure hurt

or dammage by it, whether is he then bound to keepe his oath or no?

Ans. If the losse bee but temporarie and priuate (the oath beeing made of a thing lawfull) it must be indured. For *Dauid* reckoneth it among the properties of a good man, *That hee sweareth, and changeth not, though it be to his hurt*, Psal.15.4.

And here a difference is to bee made betweene a *promissorie oath*, and *a single promise*. A single promise may bee reuersed by the will, and consent of him, to whom it is made; but a promise made by an oath, is to bee kept, though losses and hinderances ensue thereupon. For, the reuerence wee beare to the name of God vsed in the oath, ought to bee of greater force with vs, then any priuate hinderance or inconuenience, which may befall vs, vpon the performance of the same.

III. *Case.* Whether doth an oath binde conscience, whereunto a man is drawne by fraud and subtiltie?

Ans. If the oath be of things lawfull and possible, it bindeth and is to bee kept, though wee were induced to it by deceit. *Iosua* deceiued by the Gibeonites, was brought to make Couenant of peace with them, and to binde it by an oath: Now perceiuing after three daies, that they had wrought it by craft, hee would not touch them, in reuerence of the oath that hee had taken, *Iosh.9.18,19,20.* And about 300.yeeres after, when *Saul* had slaine certaine of the Gibeonites, the Israelites for that fact were punished with three yeeres famine: which could not bee stayed, till seuen persons of *Sauls* house were hanged vp in Gibeah, 2.*Sam.*21.

IV. *Case.* What if a man take an oath by feare and compulsion, is he to keepe it, yea or no? For Example. A man falling into the hands of theeues, for the safetie of his life, is vrged to take a solemne oath, that hee wil fetch and deliuer them some portion of money, and withall neuer disclose the parties: The oath beeing thus taken, the Question is, whether hee bee bound to keepe it?

Ans. Some Diuines are of opinion, that the oath is to bee kept, and some say no: but generally it is answered, that it must bee kept, because this feare did not abolish the consent of his will. But if it bee alleadged, that in so doing, hee shall hurt the Common-wealth, Answer is made, that if he doe not sweare secrecie, hee may in probabilitie bring greater damage to the weale

weale publike, in depriuing it of a member, by the losse of his owne life. But it will bee said, By this meanes he maintaines a theefe. *Ans.* Be it so: yet he remains excusable, because that was not his intent, but onely to preserue his owne life, to the good of the Common-wealth.

Thus the most and best Diuines doe hold. But for my part I leaue it in suspense; though it seemes likelihood, that the partie which sweares silence, doth after a sort maintaine theft, and communicate with the sin of the robber: and further giues occasion, that others may fall into the like hazzard and ieopardie of their liues. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes: namely to shew, when an oath bindes not. An oath doth not binde in fixe Cases.

I. When it is against the Word of God, and tends to the maintenance of sinne. The reason is, because when God will not haue an oath to binde it must not binde: For an oath must not be a bond of iniquity. Hereupon *Dauid* hauing sworne a rash oath, to destroy *Nabal* and his house, and being stayd from it by the Lord in the meanes of *Abigal*, hee praiseth God in this manner: *Blessed be the Lord God of Israel, which sent thee this day to meete me, and blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood*, 1. Sam. 25. 32, 33.

II. If it be made against the wholesome lawes of the Common-wealth, because euery soule must be subiect to the higher powers, Rom. 13. 1.

III. If it be taken of such persons, as want reason: as of children, mad-men, or fooles, because they know not what they sweare: and there can be no binding of Conscience, when he that sweareth wanteth reason to discerne what he doth.

IV. If it be made by those, who are vnder the tuition of their superiours, and haue no power to binde themselues: as by children, which are vnder the gouernment of their parents. For these are part of their parents goods, and therefore not fit to vndertake an oath, without their consent. Neither are they to choose a calling, or make any contract of themselues, but onely by the direction & aduice of their parents; though some of the Popish sort do erroniously teach, that a childe may binde himselfe by oath to become a Monke of this or that order, without consent of Parents.

V. If it bee made of things impossible: for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and vnlawfull. For such oathes God himselfe may bee said to reuerse. Thus if a man binde himselfe by oath to liue in single life without marriage, and after findes that God hath not giuen him the gift of continencie; in this case, his oath becomes impossible to be kept, and therefore beeing reuersed by God, and becomming vnlawfull, it may bee broken without impietie.

To these sixe, ths Papists adde two other. The first, when the oath is made vpon custome. And they put this example; If two men going out of a doore or ouer a bridge, the one sweares by God that he will not goe first; likewise sweares the other: yet at the last after contention, one of them goes first. In this case, saies the Papist, the oath bindes not. *Ans.* Custome cannot make that which is sinne; to bee no sinne or periurie, to be no periurie: but rather doubles the sinne, and makes it aboue measure more vile and abominable: and they that giue themselues to this vsuall, and customable swearing, cannot but oftentimes become guiltie of flat periurie.

The second Case is, when the Superiour power, that is, the Pope, or other inferiour Bishops, giue order to the contrarie, by relaxation or dispensation. *Ans.* It is false. For in euery lawfull oath there is a double bond; one, of man to man, the other, of man to God. Now if in the oath taken, man were onely obliged to man, the oath might bee dispensable by man: But seeing man, when hee sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe; hence it followeth, that an oath taken, cannot haue release from any creature. Therefore our Saviour Christs commandement is, *Thou shalt not forsweare thy selfe, but shalt performe thy oathes*, to whom? *to the Lord*, Math. 5.33. And the oath that passed betweene *Dauid* and *Ionathan*, is called, *The Lords oath*, 2. Sam. 21.7. and 1. Sam. 20.8. God will haue the oath to binde, as long as seemeth good vnto him; yea and cease binding, when it pleaseth him. And that which himselfe bindeth, or will haue to be bound, no creature can loose; *The things which God hath coupled, let no man separate*, Mat. 19.6. And herein the Pope shewes himselfe to be Antichrist, in that hee challengeth power to dispense

pense with a lawfull oath, made without error or deceit, of things honest and possible.

Out of this answer, another Question may bee resolued; namely, When doth a man commit periurie?

Ans. 1. When a man sweares that which he knowes to bee false. 2. When he sweares that, which hee meanes not to doe. 3. When he swearing to doe a thing, which he also meanes to doe, yet afterwards doth it not. In these three, the not performing of an oath made, is flat periurie.

That we may yet be informed, concerning the sinne of Periurie, one Question of moment is to be skanned. In Societies and Corporations, there be lawes and Orders; to the keeping wherof, euery one admitted to an office, takes a corporal oath: Afterward it falls out vpon occasion, that he breakes some of the said Statutes: The Question is, whether he be not in this case periured?

Ans. Statutes are of two sorts: Some are principall or fundamentall, which serue to maintaine the state of that body or Corporation. Others lesse principall, or mixt, that serue for order or decency. In the statutes principall, the law-maker intends obedience simply; and therefore they are necessarie to be kept. But in the lesse principall, hee exacts not obedience simply, but either obedience, or the penaltie, because the penaltie is as much beneficiall to the state of that bodie, as the other. The breach of the former makes a man guiltie of periurie: but it is otherwise in the latter, so be it the delinquent partie be content to beare the mulct if it be imposed. Thus Students and others belonging to such societies, may in some sort excuse themselues, from the sinne of periurie, though not from all fault, in breaking some of the lesser locall statutes, else fewe could liue in any societie without periurie.

Yet one more Question is propounded touching periurie, Whether a man may exact an oath of him whom he feares or knowes will forsweare himselfe. *Answ.* A priuate man must not: but a Magistrate may, if the party offer to take his oath (not being vrged thereto) and bee first admonished of the grieuousnesse of the said sinne of periurie. In the execution of Ciuill iustice, Magistrates must not stay vpon mens sinnes: *Moses* expected not the Israelites repentance, for their Idolatrie: but presently proceeded vnto punishment. Neither must the pub-

like

like good of the Common wealth be hindred, upon the likelihood or suspition of a mans periurie.

CHAP. XIV.

Of vowes.

THe seuenth head of the outward worshippe of God, is concerninig a Vowe. All the Questions whereof may be reduced to these foure:

I. Question.

What is a Vowe?

Answ. A Vowe, is a promise made to God of things lawfull and possible. I call it *a promise*, to distiuguish a vow from a single purpose. For a purpose may be changed, but a vow lawfully made cannot. Againe, there is great difference betweene these two: for in a vowe, there is first a purpose to doe a thing: secondly, a binding of our selues to doe that we purpose. For this cause I tearme it *a promise*, because it is a purpose with a bond, without which there can be no vowe made.

In the next place I adde a promise *made to God*; not to Saint, Angel, or man. The reasons are these: First, a vowe is properly the worke of the heart, consisting in a purpose. Now God alone knowes the heart, and he alone is able to discerne of the purpose and intent of the same: which no Angel, Saint, or other creature can possibly doe. Secondly, when the vow is made, none can punish and take reuenge of the breach thereof, but God. Thirdly, in the old Testament, the Iewes neuer vowed, but to God; because the vow was a part of Gods worship, Deut. 23. 21. *When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it; for the Lord thy God will surely require it of thee, and so it shouldbe sinne vnto thee.* Where by the way, wee may take notice of the superstition of the popish Church, that maketh vowes to Saints & Angels: which is in effect to make them gods, & to worship them as the Iewes worshipped God in the old Testament.

II. Question

II. Question.

Whether a Vowe bee now in the newe Testament, any part of Religion, or Gods worship?

The answer is threefold.

First, if a vowe bee taken for a promise of morall obedience; the answer is, that a vowe is indeede the worshippe of God, and so shall be to the end of the world. For as God (for his part) promiseth mercie, in the couenant of grace: so we in Baptisme, doe make a vowe, and promise of obedience to him, in all his commandements; and therefore *Peter* calleth Baptisme, *a stipulation*, that is, the promise of good conscience to God. This promise once made in Baptisme, is renued so oft as wee come to the Lords Supper, and further continued in the daily spirituall exercises of Inuocation, and Repentance.

But it may be said, we are already bound to the obedience of the Law by order of diuine Iustice; therefore wee cannot further binde our selues. *Answ.* He that is bound by God, may also binde himselfe. *Dauid*, though hee was bound by God in conscience, to keepe the Law, yet hee binds himselfe freely by oath, to helpe his owne weakenesse, and to keepe himselfe from falling, when he saith, *I haue sworne, & will performe it, that I will keepe thy righteous iudgements*, Psal. 119. 106. And the same bond is no lesse necessary and behoofefull for vs, if we consider how prone and ready we are to fall from the worship of God.

The second Answer. If a vowe bee taken for a promise of some ceremoniall duty, as of Sacrifices and Oblations, or of giuing house, lands, and goods to the Temple; then wee must put a difference betweene the Old Testament and the New. In the Old Testament, the vowe of such duties, was part of Gods worshippe; but in the New it is not, and that for these Reasons:

First, the Iewish ceremonies were to the Iewes, a part of Gods worshippe: but to vs Gentiles they are not, considering they are all in Christ abolished, and none of them doe now

stand

ſtand in force by Gods Law to vs. Thus the Paſſeouer was a ceremonie, or ſeruice, appointed by God to be obſerued of the Iſraelites and their poſteritie, Exod. 12.24,25. and therefore ſtood as a part of Gods worſhippe to them for a perpetuall ordinance. But to vs in the new Teſtament, both it and other Legall ceremonies are abrogated, and wee haue onely two Sacraments to bee adminiſtred and receiued, as ſeales of the Promiſes of God, and parts of his worſhippe, Baptiſme, and the Supper of the Lord.

Secondly, that which is not commended vnto vs by God, *in the name of worſhippe*, is no worſhippe to vs. Now, the ceremonies of the Iewes are no where commended vnto vs in that name; and therefore it is a vaine thing for any man to vow the obſeruation thereof.

Thirdly, vowes of ceremoniall duties did, in a peculiar manner, & vpon ſpeciall reſpects, pertain to the Iewes. Hereupon, when they vowed Houſe, Lands, Goods, &c. to the vſe of the Temple, this they did, as beeing the Lords Tenants, of whom alone they held their poſſeſsions: and hereby they acknowledged and alſo teſtified their Homages and ſeruices due vnto him. And this particular reſpect concerneth not the Church and people of the New Teſtament: whence it followeth, that they are not tyed by the ſame bond to performe worſhip vnto God, by the vowes of ceremonies, gifts, oblatiõs, and ſacrifices.

The third and laſt part of the Anſwer. If a vow bee taken for a promiſe, of ſome bodily and outward worke, or exercise; as faſting, giuing of almes, abſtaining from certaine meats and drinks, &c. then it is not any part of Gods worſhip, but onely an helpe, ſtay, and furtherance of the ſame. For firſt, wee haue libertie of conſcience in Chriſt, to vſe or not to vſe, all indifferent things. Now Gods worſhip is not a thing of that nature, but abſolutely neceſſarie. Secondly, *Paul*, 1. Tim. 4.8. affirmeth, that *bodily exerciſe profiteth little, but godlineſſe is profitable for all things*: In which words, he oppoſeth godlines to bodily exerciſe, and therfore godlines, or the worſhip of God, conſiſteth not in them.

But the words of *Dauid* are alleadged to the contrary, Pſal. 76.11. *Vow and performe vnto the Lord your God.* Where wee haue a double command; one to make Vowes, another to

pay

pay them. To which I answer: first, if *Dauid* speaketh of the vowe of all morall duties, then the Commandement concerneth euery man; because the thing commanded, is a part of Gods worship. For it is as much as if he had said, Vow thankefull obedience vnto God, and performe it, Againe, if the place be meant of the vowe of ceremoniall duties, then it is a commandement peculiar to the old Testament, and so binds the Iewes onely: howbeit not all of them, but onely such as had just cause to make a vowe: for otherwise they had liberty to abstaine from vowing, Deut.23.22. *When thou abstainest from vowing, it shall be no sinne vnto thee.* Of one of these two kindes, must the place alledged necessarily bee vnderstood, and not of the third, which is of bodily exercise: for then it should reuerse Christian libertie in the vse of things indifferent: which no Commandement can doe.

By light of this Answer, wee may discerne the errour of the Popish Church, which maketh Vowes a part of Religion, and the worship of God. Nay further, it teacheth that some vowes, as namely those of Pouerty, Continency, Regular Obedience to this or that Order, are workes of merit and supererogation, tending to a state of perfection, euen in this life; and deseruing a further degree of glory in heauen, then the worke of the Morall Law.

III. Question.

When a Vowe made doth binde, and when not?

Before I giue answer to the Question, I will lay downe this Ground:

In making of a lawfull Vow, foure Conditions are to be obserued.

The first concerneth the person of him that voweth; that he be a fit person. His fitnesse may be discerned by two things. First, if hee bee at his owne liberty (as touching the things whereof hee makes a vowe) and not vnder the gouernment of a superiour. Thus in the Old Testament, if a daughter had made

made a vowe, without the consent or allowance of her father, it might not stand in effect, *Numb.*30.4,5. Secondly, if the party keepe himselfe within the compasse of his calling generall and particular. Hence it followes, that Vowes of going a Pilgrimage, to worship this or that Idol, in this or that place (for example, S. *James* of *Compostella*, and the Lady of *Loretto*, &c) are vtterly vnlawfull: because such persons, by this practice, doe leaue their calling and condition of life, and take vpon them a calling, not warranted by the Lord.

The second Condition is, concerning the matter of a Vow. It must be lawfull, possible, and acceptable to God. Heereupon it followes, that there be foure things, which cannot bee the matter of a Vow. The first is Sinne. Thus the Iewes bound themselues with a Vow, *that they would neither eat nor drinke, till they had killed Paul*, Act.23.12,14. This their vow was nothing else, but a threatning of God himselfe: and therefore vtterly vnlawfull. Secondly, Trifles, and light matters: as, when a man voweth, not to take vp a straw, or such like. And this is a plaine mocking of God. Thirdly, things impossible: as to flie, or to goe on foote to Ierusalem. Fourthly, things meerely necessary: as to dye, which cannot be auoided.

The third, is touching the Forme of a Vow. It must bee *voluntary*, and *free*. And that it may bee so, three things are necessarily required. First, that it be made in iudgement, that is, with reason and deliberation. Next, that it be done with consent of will. And thirdly, with libertie of conscience.

Hence it appeares, that the Vowes of children, mad-men, & fooles, or such as are taken vpon rashnesse, or constraint; also the vowe of perpetuall abstinence from things *simply* indifferent, are all vtterly vnlawfull. For, the first sort are not done vpon iudgement, the next without due consideration, and the last are greatly preiudiciall to Christian liberty.

The fourth concernes the end; which is, not to bee a part of Gods worship, but onely a stay and proppe to further and helpe vs in the same. Now there be three particular ends of a vow. First, to shew our selues thankfull to God for blessings receiued: secondly, to preuent sinne to come, by keeping sobrietie and moderation: thirdly, to preserue and increase our faith, prayer, repentance, and obedience.

This ground being laide, the Answer to the Question propounded,

pounded, is this: When in vowing, wee obserue the condition præ-required, the vow is lawfull, and consequently bindes the party vowing, so as if hee keepe it not, hee dishonoureth God. But when the said Conditions doe not concurre in the action of vowing, it becomes vnlawfull, and the party remaineth free, and not bound to performance.

Heere by the way, a Question of some moment is made: Whether *Iephte* vpon his Vow, did offer his Daughter in Sacrifice, or no? considering that it is plaine, euen by the light of Nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundrie answers, according to the diuers opinions and iudgements of men, vpon the place written, Iudg.11. And my purpose is not to examine that which others haue brought in way of resolution, but briefly to deliuer that which I take to be the truth. I answer therefore that *Iephte* did not offer his Daughter in Sacrifice vpon his vowe: but onely dedicated her vnto God, after the manner of the Nazarites, to the end of her daies: to leade her life apart in a single estate. The truth of this answer will appeare by these reasons:

First, in the 37. verse of the chapter, the daughter of *Iephte* craues leaue of her father, to goe apart into the mountaines, for two moneths space, to bewaile her virginity. Where it may, bee obserued, that she went not to deplore the losse of her life, but her future estate and condition, because shee was (vpon her fathers vow) to liue a perpetuall single life. And why? Surely, because (as the text saith, vers.39.) she had not knowne a man: and it was accounted a curse in Iudea, for a woman alwaies to liue vnmarried.

Secondly, in the last verse it is said in our common English translation, that the daughters of Israel went yeere by yeere, *to lament* the daughter of *Iephte*. But I take it, it may be as well, or better translated out of the Hebrue, *they went to* * *talke or confer with her*, and so to comfort her: and that this interpretation may not seeme strange, the very same word is obserued in this sense, Iudg.5.11. there shall they * *talke or conferre* of the righteousnesse of the Lord. Now if they went yeere by yeere to comfort her, then she was not put to death.

Thirdly, *Iephte* is commended by the holy Ghost, for the excellencie of his faith, Heb.11.32. and that out of the same historie.

* *Le thanoth.* So it is *expoũded by the Hebrew Doctors.* Quintil. in Iud. 11. 40.

* *Jethanu.*

historie. Now the commendation of his faith, and the vnnaturall murther of his daughter cannot stand together.

But it will bee said, that *Iephte* vowed, that whosoeuer came out of his doores to meete him, should be the Lords, and hee would offer it for a burnt offering, v. 31. *Ans.* The words may more truely bee read thus; *or I will offer it in sacrifice.* And the meaning of the vowe was this: That thing which first meeteth mee, if it be a thing to be sacrificed, I will sacrifice: if not, I will dedicate it to the Lord. For it seemes to consist of two parts, wherof the latter is coupled to the former, by a discretiue conjunction as the Grammarians speak. In this manner, the word is elsewhere taken, so as it may either way bee expounded. In the fourth commandement, Exod. 20. 10. in our common translation it is read, thou *and* thy sonne, *and* thy daughter: but out of the Hebrue, it may be translated either, *and*, or *or*.

It will be said againe, that *Iephte* rent his clothes, because his daughter mette him, when he returned from the victorie. *Ans.* That was in regard of her vowed virginitie: which was a curse among the Iewes. And besides, hee had but one daughter, and by this meanes of sacrificing her, all hope of posteritie after him was cut off.

But it seemes, that Monastical vowes of virginitie, by this example are lawfull, *Answ.* Indeede the custome of vowing virginitie began in those daies: but they thought it not a state of perfection, but rather an estate of misery, as may appeare, in that he rent his cloathes, when she mette him, and the daughters of Israel went to comfort her, as beeing now in a wofull and miserable estate.

Vpon these Reasons I conclude, that *Iephte* did not offer vp his daughter in sacrifice, but onely set her apart, to liue a single life, to the honour and seruice of God. And *Iephte* might know euen by the light of nature, that it was a sinne to vow his daughters death, and a double sinne to kill her.

IV. Question.

Wyether Monasticall or Monkish vowes binde or no?

To this the Papists answer affirmatiuely, placing the greatest part of their religion, in practice & obseruance of these vowes.

That

That we may know them the better, they are in number three. The first is, the vowe of continency, whereby a man renounceth Marriage for euer, and voweth vnto God perpetuall virginitie. The second, of Voluntarie Pouertie, which is, when a man giueth ouer all propertie of his goods, and bindes himselfe to liue by begging. The third is, of Regular obedience, when a man resignes himselfe in conscience; to be ruled by another, and to keepe some deuised order, in all actions and duties, pertaining to religion.

Now the Question being, whether these vowes binde or no? I answer in a word, they doe not, and that for these reasons:

I. First, they are flat against the Law of God, which I make manifest in the particulars. The vow of perpetuall chastitie, is expressely against Gods commandement, 1. Cor. 7. 9. *If they cãnot abstaine, let them marry: for it is better to marry then to burne.* To this text the Papists answer, three waies.

First, they say, that this place of Scripture, is onely a diuine permission, and not a commandement: we reply againe directly, that it is a plaine commandement: For the intent of the Holy Ghost in that text, and in the whole Chapter is to ordaine a necessary remedie for incontinencie, which *Paul* calls *burning*, and for the auoiding of fornication, which brings destruction to the soule. And for that purpose, he speakes not in permitting manner, but in imperatiue tearmes, *Let them marry.*

Secondly, they answer, that the words concerne onely incontinent persons, that commit fornication. Wee on the other side affirme, that they are not onely giuen to them that liue incontinently, but to all persons which are subiect to *burning*, which *burning* may be without incontinencie.

For the better vnderstanding whereof, let it be considered that there be three distinct degrees of lust in man. The first is, when the temptation is first receiued to the minde. The second, when the same temptation preuaileth, though with some resistance and trouble of the mind and conscience, which also (though no outward offence as yet follow) is a degree of burning. The third is, when the temptation so farre preuaileth, that the heart and will are ouercome, and the duties of religion for the time vtterly hindred: This is the highest & worst kind of burning. And if we consider these degrees well, it will

easily appeare, that there may be burning without incontinent liuing.

Thirdly, they answer; that this text speaketh not of persons that are free; but of those alone, who are bound from Marriage by solemne vow: wee contrariwise affirme and hold, that the words are generall, and plainely directed to all persons, bound by vowe or otherwise; and that appeares by vers. 35. where he saies, *I speake not this to tangle you in a snare.* These words doe shew, what *Pauls* mind was, touching the vow of perpetual virginitie. For he leaues euery man according to Gods ordinance, to his owne liberty, willing none by *vow* to binde himself from the vse thereof.

Now for the vow of Regular Obedience, that also is against the word of God, 1. Co. 7. 17. *Ye are bought with a price, be not the seruants of men.* Where the Apostle forbidds vs, to subiect our hearts and consciences, to the lawes and ordinance of men, in matters of Religion; and consequently ouerthroweth the vow of Regular obedience. For, in that a man bindes himselfe to be ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superiour, yea to eate, drink, sleepe, to be cloathed, &c. according to a certaine rule giuen and prescribed by him; whereas in regard of conscience we are bound onely vnto God.

Lastly, the vow of voluntarie Pouertie, is also a plaine abuse of Gods owne ordinance and appointment, Deut. 15. 4. *that there should be no begger in Israel.*

But it may seeme, that this law is not perpetuall. For in the New Testament we reade, that there were beggers, as namely one, that was laide at the gate of the Temple, daily to aske almes, Act. 3. *Ans.* This Law neither was then, nor is now abrogated by God, but the obseruation of it (at that time, and since) was much neglected. And the neglect of prouision for the poore, is the cause of begging, and the vowe of perpetuall pouertie, still remaines as a manifest breach of Gods holy ordinance, notwithstanding any thing that may bee pretended to the contrarie.

II. The second reason followes. Monkish vowes, as they are against Gods commandement, so are they also against the Libertie of Conscience, which we haue by Christ touching the vse of the creatures, and ordinances of God: as riches, marri-

ages,

ages, meates, drinkes, and apparell, *Stand fast* (saith the Apostle) *in the libertie wherewith God hath made you free*, Gal.5.1. Againe, *Let no man iudge you in meat, or in drinke, or in respect of an holy day*, Coloss.2.16. In these places, there is granted vnto man, a free vse of all things indifferent, so it bee in no case of offence.

Now in Monkish vowes, those things which God hath made indifferent, and put in our libertie, are made necessarie: whereas no ordinance of man can make things simply necessary, and parts of Gods worship, which he himselfe hath made indifferent, and left free to the will of man. And hence it was, that the forbidding of meates and marriages, were termed by the Apostle, *The doctrine of Diuels*, 1.Tim.4.1.

But (will some say) doth not the ciuill Magistrate in our Common-wealth, forbid the vse of some meates? *Ans.* He doth. But by his commandement hee takes not away the libertie that we haue in the vse of things indifferent, but doth onely moderate it, for the common good, which he may doe lawfully.

III. The third reason. Some of them are out of the power and abilitie of him that voweth; as the vow of perpetuall chastitie in single life. For our Sauiour saith, *All men cannot receiue this word, but they to whom it is giuen*, Matth.19.11. that is, Continencie is a gift of God, whereof all men are not capable, but those onely to whom he giueth it, when, and as long as it pleaseth him; neither is it denied vnto some, because they will not, but because they are not able.

Against this, the Papist obiecteth, that we may receiue any good gift of God, if we pray for it: for Christ hath said, *Aske & ye shall receiue*, Mat.7.7. *Ans.* It is false. Gods gifts are of two sorts. Some are *common* to all that beleeue, and *necessarie* to saluation; as Faith, Repentance, Obedience, the Feare of God. Some againe are *speciall* gifts, not giuen to all, *nor needfull* to saluation, but peculiar onely to some; as health, wealth, continency, single life, &c. Now the promise of our Sauiour, *Aske and yee shall receiue*, is meant of things necessarie to saluation, and not of particular and speciall gifts. For some may pray for them, and yet neuer receiue them. Thus *Paul* prayed thrise, that the pricke in his flesh, the messenger of Satan, might be remooued from him, yet he was not heard, nor his petition granted. And why? Because that which he prayed for, was not *a common*

gift necessarie to saluation, but *a speciall grace*, for the time of the temptation, wherewith he was presently assaulted; whereupon answer was giuen, *My grace is sufficient for thee.*

And hence we learne, in what manner to aske things at the hands of God, when wee pray. Such as are necessarie to saluation, wee may aske absolutely and simply; but things that are lesse necessarie, with this condition; If it may stand with the good will and pleasure of God.

Againe, the Papist alleadgeth an example of two married persons; the one whereof beeing smitten by the hand of God with the dead palsie, the other must needs pray for the gift of continencie. *Ans.* In this case a married partie may aske it, and by Gods mercy obtaine it, because now there remaines vnto him or her no other remedie. But it is not so with single persons, considering that they haue another remedy, which is Marriage: and therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say, God hath giuen to all men sufficient aide and strength, that if they will vse the meanes, they may haue the gift of chastitie. For sufficient grace is giuen to all, though not effectuall. *Ans.* It is false: there is neither sufficient, nor effectuall grace giuen to all, to liue a single life, but it is a rare and speciall gift giuen onely to some. *Paul* to *Timothy* willeth *younger women*, not to indeauour to forbeare when they haue not the gift, but in want thereof *to marrie*, 1. Tim. 5. 14. Where hee takes it for granted, that they had no such power giuen them of God, to liue in perpetuall chastitie, though they would.

IV. The fourth Reason. Popish vowes doe abolish that order, which God hath set in the Societie of mankind, to wit, that men should not onely serue him in the duties of the first Table, but in the duties of the second, by seruing of men, Gal. 5. 13. *By loue serue one another.* Againe, Rom. 13. 10. Loue is called *the fulfilling of the Law*, because the law of God is practised, not apart by it selfe, but in and with the loue of our neighbour. From this order it followeth, that euery man, beside the Generall calling of a Christian, must haue some particular kind of life, in the which he must walke, and therein doe seruice to men: which if he refuse to doe, *he must not eate*; according to the Apostles rule, 2. Thes. 3. 10.

Now

Now these vowes make a separation betweene these two; for they bring men into a generall calling, but they vtterly frustrate and make voide the particular, and the duties of it; so as a man keeping them, cannot be seruiceable to man, either in Church or Commó-wealth. Besides, by the vow of poncertie, the Apostles rule is disannulled, 1.Tim.5.16. which is, that if a man be able to maintaine himself, or haue any kinred able to doe it, hee should not bee chargeable to the Church; and so there might bee sufficient almes to them that are truely poorer.

V. The fift Reason. They bring in againe Iudaisme: for Iewish religion by Gods appointment, stood in bodily rites, and outward ceremonies, actions, & gestures, yea in outward things, as garments, meats, drinkes. And their rule was *Touch not, taste not*: from all which we are wholly freed by Christ.

VI. Sixtly, these vowes are Idolatrous and superstitious: for they are made & obserued with an opinion of Gods worship, of merit, and of the state of perfection: whereas nothing can be made Gods worship, but that which himself commandeth. And bodily exercises are vnprofitable, as *Paul* saith, and therefore they cannot be meritorious. And further to dreame of a state of perfectiō beyond the Law of God, is to make the Law it selfe imperfect: whereas contrariwise, the Law of the Lord is perfect, righteous, and pure, Psal.19.7,8.

VII. Lastly, these vowes are against the preseruation of Nature: for by them, especially that of perpetual chastity, men are brought to destroy euen their own bodies and liues, which they are bound to preserue and maintaine, Eph.5.29 *No man euer yet hated his owne flesh, but nourisheth and cherisheth it.* The Apostle, euen in his dāies, noted it as a fault, in the voluntray religion, that was then taken vp by some; that for the maintenance thereof, they spared not their owne bodies, Colos.2.23. And like vnto that, is the practice of Popish Votaries, which tendeth to the ruine and ouerthrow of nature, and life it selfe.

These bee the reasons. In the next place, we are to consider the Allegatiōs that are commōly made, in the fauour and defence of Popish vowes.

And first it is obiected: In the Old Testament, Vowes were a part of Gods worship: therefore they are so to be holden in

the New. *Ans.* There is great difference betwene them. For first, they had their warrant out of Gods word: these haue not so: nay there bee expresse testimonies of scriptures against these Vowes.

Secondly, in their vows, there was alwaies right reserued to superiours, to reuerse them, if they liked them not. But in Monasticall vows, all right is taken from superiours. For childrē are permitted to vow, & their promises must stād against parents consent. And wiues (according to the Popish doctrine) may vow, against the expresse consent of their husbands.

Thirdly, they were not perpetuall, but ceased with the ceremoniall Law. But these are supposed to haue a perpetual equitie, that must continue till the end of the world.

Secondly, they alleadge that which is written, Math. 19.12. *Some haue made themselues chaste for the kingdom of heauen. Ans.* The meaning of the text is not, that some haue vowed single life, but that there are some, who being assured that they haue the gift of continencie, vpon that gift, do endeauour to maintaine their present estate, that so they may the better serue God, and aduance his kingdome, both in themselues and others.

Thirdly, they obiect, 1. Tim.5.12. where *Paul* speakes of certaine young women, which *haue damnation, because they haue broken their first faith*: that is (as they interpret it) their vow of single life. *Ans.* The words are not to be vnderstood, of the faith of the vow: but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of seruice and releefe to bee peaformed to the poore: and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say, Christ himselfe was a begger, and therefore why may not wee also be beggers? *Ans.* Though Christ was poore, yet was he no begger. For he kept a family, and had a treasure. *Iudas* was the steward of his family, and bare the bagge, Ioh.13.29. Againe, there is mentiō made of 200. pence, Ioh.6.7. which in likelihood was in the bag that *Iudas* kept: yea, of the mony which hee had, the Disciples are said to buy meate, Ioh.4.8. And though it were granted, that Christ was a begger, yet it followes not, that wee should be so. For his pouerty was expiatorie, and part of his sufferings. So saith the Apostle,

postle, *He being rich, for our sakes became poore, that we through his poverty might be made rich*, 2. Cor. 8. 9.

Fiftly, they alleadge, that the Disciples *forsooke all*, and lived in pouertie; and their example is propounded for our imitation. *Ans.* They forsooke all indeed, yet how? not *for euer*, but *for a time*; and that not *by vow*, but onely in *affection and disposition* of their hearts. For after they had forsaken all, we reade, that they came to their nets and boats againe, Ioh. 21. 3. Againe, the Apostle *Pauls* speakes of himselfe and the rest, when he saith, *Haue we not power to lead about a wife being a sister?* 1. Cor. 9. 5. By which it is plaine, that they put not away their wives.

Sixtly, Mat. 19. 21. *If thou wilt be perfit* (saith Christ to the young man) *goe, sell all that thou hast, and giue to the poore, & thou shalt haue treasure in heauen, and come and follow me.* Here (saith the Papist) our Sauiour prescribes perpetuall pouertie, by expresse counsell. *Answ.* The words are *no counsell*, but a speciall *commandement of triall*, directed to this young man. And the end of it was, to discouer vnto him, his secret pride, and hypocrisie, in that he boasted, that hee had kept all the commandements, when as indeed he knew not what they meant.

Lastly, they obiect the example of the Rechabites, who according to the commandement of their father *Ionadab*, would drinke no wine, nor dwell in houses, nor build, nor plant, nor sowe, Ierem. 35. and the Lord approoueth their practice. *Ans.* They did obey their fathers command in these things, as being *things indifferent*, but not as *parts of Gods worship* in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themselues vnto hardship. Secondly, this their obedience, touching these things, stood not by any vow, much lesse was it perpetuall. For then they should haue obserued all the things which they vowed, equally, which they did not; for they dispensed with their fathers voluntarie iniunction for dwelling in Tents; and as wee reade vers. 11. *They came vp for feare of the Chaldeans, that were in the land, and dwelt at Ierusalem.*

And so much touching Popish Vowes: whereof to conclude, this may be said; That they are all, but a meere wil-worship, standing vpon no ground or warrant of Gods Word, and therefore of no force, to binde the conscience of men, but are to be holden, as they are in truth, wicked and abominable.

CHAP. XV.

Of Fasting.

THE eighth Head of the outward worship of God, is Fasting.

By *Fasting*, I vnderstand the Religious Fast, which is ioyned with the duties of Religion; and namely, the exercises of Prayer and Humiliation. Touching it, there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Answ. It is a voluntarie and extraordinary abstinence, taken vp for a religious end; what this end is, we shall see afterward.

First, I call it *voluntarie*, because the true and particular manner of fasting is not imposed, or determined, but left free at our owne libertie. Againe, I tearme it *extraordinarie*, to distinguish it from ordinarie fasting: which stands in the practice of temperance and sobrietie: whereby the apperite is restrained, in the vse of meates and drinkes, that it do not exceede moderation. Now this kind of fast is to bee vsed of all Christians, at all times: whereas the extraordinarie is not daily and ordinarily to be practised, but vpon speciall occasions, and at speciall times, in as much as it is a more strait and seuere abstinence then the other.

II. Question.

II. Question.

How a Religions Fast is to bee obserued?

Ans. For the obseruation of it, three things are required.
I. A iust and weightie cause.
II. A Right manner.
III. Right ends.

Sect 1.

Fasting is then to be vsed, when a iust and weightie cause or occasion thereof is offered. There be two iust causes of a Fast. The iust cause of a Fast.

The first is, when some iudgement of God hangs ouer our heads, whether it be publike, as famine, pestilence, the sword, destruction, &c. or priuate. The Prophet *Ioel* in the name of the Lord, calls the Iewes to a strait and solemne Fast; and that vpon this iust occasion, because the Lord had sent a great dearth vpon the land, Ioel 2.14,15,&c. *Hester* and her company fasted, when she had heard newes of the intended destruction of the Iewes, Est. 4. 6. The people of Nineueh which were not Iewes, but forreiners, in regard of the Couenant, when the Prophet came, and denounced *destruction* vnto them for their sinnes, they gaue themselues generally to fasting and prayer, Ion.3.5,8.

The second cause of fasting is, when wee are to sue and seek by prayer to God for some speciall blessing, or for the supply of some great want. Thus, when *Daniel* desired to obtaine the deliuerance of the children of Israel, out of captiuitie in Babylon, he gaue himselfe to fasting, Dan.10.3. Thus Christ fasted, and spent the whole night in prayer vnto God, before he chose his twelue Apostles, Luk.6.12. And in like manner, *Paul* and *Silas*, when they were to found and plant Churches, vsed prayer and fasting, Act.14.23. because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna*, that she might be more feruent in prayer, fasted night and day in the Temple, Luk.2.37.

Sect.2.

The right maner of fasting.

The second point, is the right manner of fasting: which stands in three things.

The First is, abstinence from meate and drinke: for therein consisteth the very nature of a Fast; and if that be wanting, it is no Fast at all. Thus *Ester* commanding the Iewes to fast for her, bids them neither eat nor drink for three daies, Ester 4.16.

The second is, an abstinence from all delights, which may any way cheare and refresh nature. In this sort *Daniel* fasted three whole weeks of daies, abstaining frō all pleasant bread, flesh, wine, and ointments, Dan.10.3. So when *Dauid* fasted, it is said, that he lay all the night vpon the earth, that hee neither washed, nor anointed himselfe, nor changed his apparell, 2. Sam.12.16,20. In the solemne Fast of the Iewes, the bridegroome and bride *must come out of their chambers*, Ioel 2.15,16. By these places it is manifest, that in a true Fast, there is required, not only abstinence from meate and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this, the Popish fasting is iustly reprooued; wherein, though men are inioyned to abstaine from flesh, yet there is giuen libertie to vse other delicates.

The third thing in the manner of a Fast, is, so farre foorth to abstaine from meate, and other delights, as the body may bee thereby *afflicted*. *Ezra* proclaimes a Fast, and he giues a reason thereof, that himselfe and the people *might afflict themselues*, Ezra 8.2. This *afflicting* of a mans selfe, is expounded by *Paul*, 1.Cor.9.27. where he saith, *I beat downe my body, and bring it in subiection*. Now, though we must humble and afflict our bodies by fasting, yet wee ought not to weaken, abolish, or destroy nature; or do that wherby the strength of nature may be taken away. For such afflicting is forbidden, Col.2.23. And contrariwise, wee are commanded by Christ, to pray for *daily bread*, that is, such food as is fit to sustaine our substances; and therefore we may by such exercises, ouerthrow the same.

Yet for the better vnderstanding of the manner of Fasting, three Questions are to be answered.

I. *Question*. How long the fast must continue?

Ans.

Ans. The beginning and end of a Fast, is left vnto our libertie. But it is so long to bee kept, as the principall actions of the Fast, that is, humiliation and prayer, doe continue. And though the beginning and end thereof bee free to vs, yet it is most meet and conuenient, that solemne Fasts should begin in the Morning, and last till the Euening. This was the vsuall custome of the Church of the old Testament.

II. Question. Whether in the day of a solemne Fast, a man may eat any thing, or no? and if he may, what? and how often?

Ans. We may eate, and that (if need require) once or twice. Howbeit, wee must heere take with vs these two Caueats: First, concerning the quantity of our meate; it must bee lesse then ordinarie, and onely that which is necessary to preserue nature, & no more: for if it be otherwise, we abolish our Fast. Secondly, concerning the qualitie of that we eat; it must not bee dainty and pleasant, but the meanest food, and such as hath least delight somnesse and delicacy in it. Thus *Daniel* fasted for three weeks of daies, from morning to euening: in which time he ate but a small quantitie of meate, and that which was none of the daintiest, Dan. 10. 3.

These Caueats obserued, a man may lawfully take some sustenance, euen in the time of a solemne Fast. For there is no kind of meate but may then be eaten, quantitie and qualitie being obserued. In the old Testament, no cleane beast was forbidden to be eaten in the day of a Fast. And in the New, *To the pure*, saith *Paul*, Tit. 1. 15. *all things are pure.* And the kingdome of God stands not in meates and drinkes, but in righteousnesse, peace, and ioy in the holy Ghost, Rom. 14.

III. *Question.* Whether all persons are bound to keepe the forme prescribed, in the day of the solemne Fast?

Ans. All that are able, and can abstaine, are bound. Yet because Gods worship stands not in eating, or not eating, some persons are here exempted.

First, all those that are weak, as children, aged persons, and those that are sickly. Secondly, they that, by reason of the constitution of their bodies, doe find themselues vnfit to pray, and heare the Word chearefully, when their stomacks are emptie. These persons may eate in the day of a solemne Fast, so that they obserue the Caueats before remembred. It is not with vs in these countries, as it was with the Iews: They could

fast

fast one, two, or three daies together, without any inconuenience; wee cannot doe the like. And the reason is plaine. Men that liue in those hot countries, haue cold stomacks, and so may fast the longer: but in colder climates, such as ours is, in respect of theirs; men being of hotter stomacks, are not able to continue fasting so long as they.

Sect. 3.

The right ends of fasting.

The third point is, concerning the right endes of a religious Fast; and they are foure.

The first is, to subdue the flesh, that is, to bring the body, and so the bodily lusts into subiection to the wil and word of God. By eating and drinking the bodie is made heauie, the heart oppressed, the senses dull; and the whole man vnfit for the duties of humiliation, prayer, and hearing of the Word, Luk. 21. 24. That therefore this vnfitnesse may be taken away, not only the body it selfe, but the vnruly lusts of the flesh are to be mortified and subdued, by this exercise of fasting.

The second end is, to stirre vp our deuotion, and to confirme the attention of our mindes in hearing and in prayer. To this purpose, in the Scripture, fasting and prayer are for the most part, if not alwaies, ioyned together; because, when the stomack is full, the body and mind are lesse able to doe any good duties; and contrariwise, when abstinence is vsed, the heart is lighter, the affections in better order, the whole man more quick and liuely in the seruice of God. For this very cause *Anna* is said *to worship God night and day with fasting and prayer*, Luk. 2. 37. And the intent of the holy Ghost there, is to commend her for the feruencie of her prayer, which she testified, in that by such exercises, she stirred vp and increased the attention of her minde.

The third end is, to testifie the humilitie and contrition of our hearts, that is to say, our inward sorrow and griefe for sin, and our repentance and effectuall turning vnto God. Without this end, the fast is but a vaine ceremonie. And therefore the Prophet *Joel* calls vpon the people, to turne vnto the Lord with all their hearts, with fasting, weeping, and mourning; *to rent their hearts, and not their garments, &c.* Ioel 2. 12, 13. The Prophet *Esay* in like manner, reproueth the Iewes, because when

when they fasted, they would *afflict their soules for a day, and bow downe their heads as a bulrush, and lie downe in sackcloth and ashes:* but made no conscience to turne from their euil waies, Esay 58. 5,6. Therefore their outward humiliation was but hypocrisie.

The fourth end of a Fast is, to admonish vs of our guiltinesse before the Lord, and to put vs in mind of the acknowledgement of our sinnes, whereby we become vnworthy of any blessing, gift, or mercy; yea, vnworthy to goe vpon the ground, to breathe in the aire, to eate, drinke, sleepe, or inioy any other benefit. In a word, that we haue deserued by our sinnes all the plagues and punishments threatned in the Law against sinners. The Malefactor in the day of Assises, cannot giue greater testimonie of the true confession of his guiltines, then by comming before the Iudge, with the rope about his necke; neither can we bring a more notable signe of our true humiliation before God, then by comming before him, in the day of the solemne Fast, with open confession and proclamation of our guiltinesse, both of sinne and punishment. Hence it was, that in the Fast of Nineueh, not onely men, but euen the beasts were forbidden to feede or drinke water: for this very end, that the Niniuites might acknowledge their sinnes to be so great, and heinous in the sight of God, that in regard thereof, not onely the reasonable creatures themselues, but also the beasts of the field, for their sakes, were vnworthy of life and nourishment.

III. Question.

Whether Popish Fasts bee lawfull, and approoued of God?

Answ. They are wicked, and therefore neither approoued of God, nor to be obserued by man; and that for three speciall causes.

First, the patrons and maintainers of them, doe appoint set times of fasting, which are necessarily to bee kept, vpon paine of mortall sin. And abstinence from flesh (with them) is made a matter of conscience. Now, to prescribe set times necessarily to be obserued, is contrarie to that libertie, which the Church of

of God and the gouernours thereof haue for this purpose, onely vpon speciall occasion. When the question was mooued to our Sauiour, by *Iohns* Disciples, Why they and the Pharises fasted often, whereas his fasted not; Answer was giuen in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroome is with them? But the dayes will come, when the bridegroome shall be taken away from them, and then shall they fast*, Matth. 9. 15. From whence we may gather, that times of fasting must be according to the times of mourning. For Christ giues them to vnderstand, that they were to fast, as occasions of mourning were offered. As therefore, there can be appointed no set time for mourning, no more can there be enioyned a set time for fasting; but must bee left to the libertie of the Church to be prescribed, as God will giue occasion. Againe, the Apostle reprooueth the Church of Galatia, for obseruing set dayes, and moneths, and times, and yeeres, in way of Religion, Gal. 4. 10. *Montanus* the Heretick is thought (in Ecclesiasticall stories) to haue been the first that made lawes for set fasting. And the Churches of God in ancient times, fasted of their owne accords freely, not inforced by law or commandement, but as time and occasion serued.

Euseb. Hist. Eccl. l. 5. c. 17.

It is alleaged, that this doctrine seemes to challenge the Church of England of Heresie: for it appointeth and obserueth set times of Fast. *Answ.* Nothing lesse. For our Church ioyneth and approoueth these times, not vpon necessitie, or for religions sake, but for ciuill and politike respects: whereas the Romish Church holds it a mortall sinne, to put off a set Fast appointed, so much as till the next day following.

The second reason. They of the Church of Rome make a distinction of meates: for they wholly forbid flesh to be eaten vpon daies of fast, and allow white-meates onely then to bee vsed, and that of necessitie. Now, this difference of meates is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake: for since the comming of Christ, there is a libertie giuen to all men whatsoeuer, to eate of all kinds of meates, without any distinction: commanding abstinence from nothing, which God hath created, to be receiued with thanksgiuing. It is true indeed, we hold a difference betweene meate and meate: but how? not in way of religion, but in regard of temperance and health, for ciuill

ciuill and politike vses, and respects. As for the other, wee rest vpon the Word of God, and hold it with *Paul, a doctrine of Diuels*, to command forbearance of meates, in regard of conscience, 1. Tim. 4. 3.

But to this place of *Paul*, they giue answer, and say, That it is spoken of Heretikes, such as the Manichees, and Nouatians, &c. were, that held meates in their owne nature vncleane. We on the otherside reply, and say, That this text condemnes those that make meates *any way vncleane*: and that the Papists doe put this difference in way of religion, and conscience; as appeareth by their straite prohibition of flesh as vncleane, and that for conscience sake. And this text they shall neuer be able to shift off: for it plainely condemneth any such distinction; seeing *to the pure, all things are pure*; and euery creature of God is good, and nothing to be refused, so it be receiued with thanksgiuing, 1. Tim. 4. 4.

Furthermore, this difference of meates is also foolish: for first, the light of nature and common sense teacheth, that in such meates, as they permit, there is as much delicacie, pleasure, and contentment, yea, as much (if not more) strength: for example: in some fish, fruites, and wines, as is in flesh by them forbidden. Yea, Saint *Paul* ascribes flesh euen vnto fishes, 1. Cor. 15. 39. *There is one flesh of men, another of beasts, another of fishes &c.* Secondly, I call it foolish, because in their set fasts they forbid flesh, but permit diuers wines, and the daintiest iuncates that the Apothecaries shop can affoord: whereas in a solemne fast, all meates, drinkes, and all other delights, of what kind and nature soeuer, are to be forborne. For this was the practice of the Church in former times, to forbeare not onely ordinary foode, but soft apparell, sweete oyntments, and whatsoeuer it was, that serued to refresh and cheare the heart, as hath been shewed.

The third reason. The Church of Rome giueth to their fastings, false and erroneous ends; as namely, to merit something at the hands of God thereby, to satisfie his iustice for sinne, and to bee true and proper parts of his worship. And that these are false and erroneous, I prooue by these reasons:

First, they doe wholly frustrate the death of Christ, which is the onely thing in the world appointed by God, to be meritorious and satisfactorie.

Secondly,

Secondly, Fasting of it selfe is a thing indifferent, neither good nor euill: for though it bee referred to a religious end, which is the humbling of the soule; yet it is not good in it selfe, but onely in regard of the end. Neither is it any part of Gods worship, being so referred; but onely a prop and furtherance, seruing (in the right vse thereof) to make a man more fit for the duties of Gods seruice.

Thirdly, these ends, if they bee well considered, cannot bee the true ends of fasting, as will appeare by this example: A begger at our doores entreats an almes; we giue it, and hee receiues it. But will any man say, that by begging he doth merit or deserue his almes? In like manner wee are all beggers, that haue nothing of our owne, neither food nor raiment, nor any other blessing we doe inioy; but all we haue, commeth vnto vs onely from God. Well, vpon iust occasion wee giue our selues to fasting, we pray earnestly vnto him for mercie, in the pardon of our sins. In this case, is it not great madnesse to thinke, that wee by begging mercy, can merit mercy at the hands of God? But prayer (saith the Papist) as it is prayer, merits nothing, but as it is a good worke. *Answ.* Prayer, as it is a good worke, is no other then begging; and then it is impossible, that it should bee meritorious, vnlesse it bee granted, that begging is meritorious: which cannot bee.

These reasons considered, I conclude, that Popish Fasts, which stand in force among them at this day, are wicked and damnable, & consequently to be abolished, if it were no more, but for the blasphemous ends, which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heads of Gods outward worship.

CHAP. XVI.

Of the Sabbath day.

THE fourth maine Question touching man, as hee stands in relation to God, is concerning the time of Gods worship. Wherein certaine particular questions are to be resolued touching the Sabbath day.

The

The First, and most principall of all the rest is this:

Whether it bee in the liberty of the Church of God vpon earth to alter the Sabbath day from the seuenth day to any other?

In answering to this Question I will not resolutely determine, but only propound that which I thinke is most probable.

First therefore, I answer negatiuely, That it is not in the Churches libertie, to alter the Sabbath, from the Seuenth day. The reasons are these:

I. Reason. The substance of the fourth commandement is vnalterable. Now the sanctifying of a rest vpon the seuenth day, is the substance of the fourth commandement. Therefore the sanctifying of the rest of the seuenth day, is vnalterable in regard of any creature.

That the truth of this reason may appeare, two things are to be considered. First, what is changeable and temporary in the Sabbath: and then, what is morall and perpetuall.

Sect. 1.

The things which are temporarie and ceremoniall in the Sabbath day, are these: What is Ceremoniall in the Sabbath.

I. That rigorous and precise rest, prescribed to the Iewes, which stood in the strait obseruation of three things.

First, the Iewe might not on the Sabbath goe forth, or take a iourney any whither, for any matter or businesse of his owne. For of this, there was a speciall commandement giuen, *Exod. 16.29. Tarry euery man in his place: let no man goe out of this place the seuenth day*, namely, to doe any worke, or businesse of his owne, whatsoeuer.

Secondly, the Iewe might not kindle a fire vpon the Sabbath day. For so saith the Lord by *Moses, Ye shall kindle no fire throughout your habitations, &c.* Exod. 35.3. It will be then said, How did they for meate and fire in winter? *Ans.* They prepared and dressed their meate the day before: as they were commanded, *Exod.* 16.24. And for fires in winter, if they had any vpon the Sabbath, it was necessarie (as I suppose) that as they dreſt their meate the day before, so they should then begin

their fire also, which beeing then begunne, might bee preserued on the Sabbath.

Thirdly, the Iewe might not carry a burden. This the Lord did expressely forbidde them by the Prophet *Ieremie*, *Thus saith the Lord, Carry no burdens vpon the Sabboth day, neither bring them in by the gates of Ierusalem, &c. Ier.* 17.21. And *Nehemiah* charged the men of *Iudah*, with the prophanation of the Sabbath in that kiude, Neh. 13.15, 16, 17. In these three particulars, stood the strict obseruation of the Iewish rest; which is altogether temporarie, and doth not concerne the times of the New Testament; because it was onely typicall, the Sabbath beeing (in regard of that manner of rest) a figure of the most strict spirituall rest from all sinne, in thought, word, and deede, required of euery true beleeuer.

II. Againe, in the Sabbath this was ceremoniall and temporarie, that it was a special signe betweene God and his people, of the blessings that were propounded and promised in the Couenant, *Exod.* 31.13. And these were principally two. First, it was a signe of their sanctification, to teach them, that as the Lord had set apart a day of rest, so hee did and would sanctifie the obseruers thereof vnto himselfe, by forgiuing their sinnes, and receiuing them into his fauour, in and by the Messias to come. Secondly, it was ordained by God, to figure and signifie the euerlasting rest of Gods children, in the kingdome of heauen. Of this the Prophet *Esay* speakes, when he saith, that *from moneth to moneth, and from Sabbath to Sabbath, all flesh shall come to worship before God, Esa.* 66.23. And the author to the Hebrewes, *There remaineth therfore a Sabbatisme, or rest to the people of God*, Heb. 4.9.

III. Furthermore, this was temporarie in the Sabbath, that it was to be obserued vpon a set day, namely, the seuenth from the Creation, and that with set rites and ceremonies. So saith Moses, *The seuenth day is the Sabbath*, Deut. 5. 14. Againe, *On the Sabbath day ye shall offer two lambes of a yeere old without spot, and two tenth deales of fine flower, for a meate offering, mingled with oyle, and the drinke offering thereof: the burnt offering of euery Sabbath, beside the continuall burnt offering, and the drinke offering, thereof*, Numb. 28.9, 10.

IV. This also was Ceremoniall, that it was to be obserued, in remembrance of their deliuerance out of Egypt. *Remember*

that

that thou wast a seruant in the land of Egypt, and the Lord thy God brought thee out thence, by a mighty hand and stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day, Deut. 5. 15.

Sect. 2.

Now, as there were some things temporarie and Ceremoniall in the Sabbath: so there are some things in it perpetuall and Morall, and those I take it are three especially.

First, that there should be a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set apart to the worship of God. These two first, are therefore moral, because they are expressely mentioned in the Commandement touching the Sabbath.

Thirdly, that a seuenth day should bee sanctified to an holy rest, and that this holy rest should bee obserued in a seuenth day. I say not, in this or that seuenth day, but in one of the seuen.

Now that this also is morall, it appeares by these reasons.

First, the Sabbath of the seuenth day, was instituted and appointed by God in Paradise, before the fall of man, and the renealing of Christ; yea euen then, when there was one condition of all men. This is plainely set downe in Gen. 2. as also in the fourth Commandement. And vpon this ground it is manifest, that a Sabbath of a seuenth day cannot bee a Ceremonie simply, considering the ordination thereof was in time long before all Ceremonies. If it be obiected, that it was made a Ceremony afterward; I answer, that the reason is naught. For Matrimonie was ordained in Paradise, and afterward made Ceremoniall, to signifie the spirituall vnion betweene Christ and his Church, and yet Matrimonie is perpetuall: and so is a Sabbath of a seuenth day. If it be againe alleadged, that God did then keepe a seuenth day in his owne person, and afterward inioyned it to man by his commandement; I answer, that the institution of of the Sabbath in Paradise consisted of two parts; Blessing, and Sanctificatiõ: and the meaning of the Holy Ghost is, that God did both blesse it in regard of himselfe, because he kept it in his owne person, and hallowed it also in

regard of man, by commanding it to be sanctified and kept in performance by holy duties.

Secondly, the reasons of the fourth Commandement are generall, and the equitie of them is perpetuall, and they haue this end, to vrge the rest of a seuenth day. Let them be considered in particular. The first, in these words, *Sixe daies shalt thou labour*. Which some take to bee a permission: as if God should haue said thus; If I permit thee sixe, thou shalt allow me a seuenth. But they may be also taken for a commandement, inioyning labour in the sixe dayes; first, because they are propounded in commanding tearmes: secondly, because they are an exposition of the curse laid vpon *Adam, Thou shalt eate thy bread in the sweat of thy face*, namely, in the sixe daies: and thirdly, because idelenes, the spoile of mankind, is there forbidden. This being so, there must needes be a seuenth day, not onely of rest, to ease them that labour in the sixe dayes, but also of an holy rest, that God might be worshipped in it. The second reason is taken from Gods example; *For in sixe daies the Lord made heauen and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commandement. But the Lord himselfe in sixe dayes laboured, and rested the seuenth. Therefore man must doe the same. This reason made by God to the creature, must stand in force, till hee reuerse it: which yet he hath not done, nor doth. If then these reasons doe not onely inforce a rest, and an holy rest, but a rest on the seuenth day; then this rest on the seuenth day, is a part of the fourth Commandement: and consequently the Church cannot alter it from the Sabbath day, because they cannot alter the substance of that Commandement which is eternall.

II. Reason. The Sabbath day in the New Testament (in all likelihood) is tied to that, which we cal the Lords day, and that (as I take it) by Christ himselfe. The Reasons thereof are these:

I. The Sabbath day of the New Testament, is called the Lords day, Apoc. 1.10. Now I suppose (for in these points still wee must goe by likelihood) it is called the Lords day, as the last Supper of Christ, is called the Lords Supper, for two causes. First, as God rested the seuenth day after the Creation, so Christ hauing ended the worke of the new creation, rested

on

on this day from the worke of redemption. Secondly, as Christ did substitute the last supper in roome of the Passeouer, so hee substituted the first day of the weeke in roome of the Iewes Sabbath, to be a day set apart to his owne worship.

II. The Church of Corinth euery first day of the weeke made a collection for the poore, as we reade, 1. *Cor.*16.2. and this collection for the poore in the primitiue Church followed the Preaching of the word, Prayer, and the Sacraments, as as fruite thereof, *Act.*2.42. For these be Sabbath exercises, that went alwaies together in the Apostolicall Church. But it will be saide, that collecting for the Saints, is a matter of indifferentie, and may bedone vpon any day, as well as vpon the Sabbath. To this I answer, that *Paul* commands the Corinths to doe it, as he had ordained in the Church of Galatia: whereby he makes it to be an Apostolicall, and therefore a diuine ordinance. Yea, that very text doth in some part manifest thus much that it is an ordinance and institution of Christ, that the first day of the weeke should be the Lords day. For *Paul* commandeth nothing, but what he had from Christ.

III. Christ and his Apostles kept the first day of the weeke as the Sabboth. For Christ rose again the first day of the week, and appeared to his disciples, *Iob.*20.19. and eight daies after he appeared againe to *Thomas*, ver. 26. which was the next first day of the weeke. And this hath beene the opinion of sundrie ancient diuines. (*a*) *Cyrill* vpon *Iohn*, saies that this eight day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by (*b*) *Augustine* and (*c*) *Chrysostome*. Againe, the Apostles also kept it. For when the Holy Ghost descended vpon them, they were againe assembled vpon this day, *Act.*2.v.1. which I prooue thus: The day of Pentecost was the first day of the weeke; for the Iewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabbath in the Passeouer, *Leuit* 23.10, &c. and betwixt that and Pentecost, they were to reckon fiftie dayes. Hence it followeth, that the day of Christs resurrection, falling the morrow after the Iewes Sabbath, which is the first day of the weeke; Pentecost must needes fall on that day: and therefore the Apostles met that same day: and not they onely, but also the whole Church gathered themselues together, and did celebrate this day with

a Cyril. lib. 12. in Iohan. cap. 58.

b Ad Casulanum. Epist. 86. ad Ianuarium. Epist. 119. c. 13

c Sermon 5. de resurrect.

preaching of the Word, and administration of the Sacraments, Act.20.7. And according to this institution of Christ, and the examples of his Apostles, hath been the constant practice of the Church, from their times vntill now.

IV. That which was prefigured, in that it was prefigured was prescribed: but the Lords day was prefigured in the eighth day, wherein the children of the Iewes were circumcised: therefore it was prescribed to be kept the eighth day. Thus the ancient fathers, by name *Cyprian* and *Augustine* haue reasoned and taught. Againe, the day of Christs resurrection was prefigured by that day, wherein the stone which the builders refused, was made the head of the corner, Psalm.118 vers.24. and in that it was prefigured it was appointed by God. For then it appeared to bee true which *Peter* saith of Christ, that *God had made him both Lord and Christ*, Act.2.36. And the same may be said of the Sabbath of the new Testament, that it was in the figure preordained, and therefore limited and determined by our Sauiour Christ vnto the Lords day. Other reasons might be added, but they are onely coniectures: these be the principall.

III. Reason. God is Lord of times and seasons, and therefore in all equitie, the altering and disposing thereof is in his hands, and belongs to him alone, Acts 1.10. *Times and seasons the Father hath kept in his owne hand.* Again, Christ is called the Lord of the Sabbath. And *Antiochus Epiphanes* is condemned by the holy Ghost, because hee tooke vpon him to alter times, Dan.7.25. Besides that, *Daniel* saith, that it is God alone that changeth times and seasons, Dan.2.21. Now if it be proper vnto God, as to create, so to determine and dispose of times, then hee hath not left the same to the power of any creature. And therefore as the knowledge thereof, so the appointment, and alteration of the same, either in generall or particular, belongs not to the Church, but is reserued to him. The Church then, neither may nor can alter the Sabbath day. And this is the first part of the answer.

Sect 2.

The second is this, If the Church had libertie to alter the Sabbath, then this alteration must bee made within the compasse of the weeke, to the sixt, or fifth, or fourth, or second, or third,

third, or first day, and not to the eighth, or ninth, or tenth daies without the compasse of the weeke. The reason is plaine. The Church of the New Testament, hath more knowledge and more grace, then the people of the old Testament had; and in that regard ought to haue more zeale, and greater alacritie in the worship of God then they had, that it may exceed the Iewes according to the measure of grace receiued. And thus, the first and principall question touching the Sabbath, is answered and resolued.

Sect. 3.

Now, before I come to the next, let vs in the meane while see and examine the Reasons, that are brought against the answer presently made. First therefore it is alleaged, that in the new Testament there is no difference of daies. For if wee haue or make difference of daies, wee are in truth no better then Iewes. That there is no distinction of daies, they proone out of two places. The first is, Col.2.16. where the Apostle saies, *Let no man condemne you in respect of an holy day, or of the new Moone, or of the Sabbath day.* The second, Gal.4.10. where the same Apostle reproues the Galatians, for obseruing dayes, and moneths, and times, and yeeres. Obiections.

To this I answer, that both the places speake of the Feasts of the Iewes, and of difference of daies, that stands in force by the Iewish Ceremoniall law. *Paul* to the Colossians, warnes them to gine no occasion to others whereby they might iustly condemne them, for obseruing of dayes in superstitious manner, vpon opinion of holinesse and necessitie, as if mens consciences were bound to such obseruation. And hee reproones the Galatians, for obseruing daies (as it is likely they did) not onely in the Iewish, but also in the Heathenish manner. To which purpose *Paul* saith, v.11. *He is afraid of them.* His meaning was, because they placing their saluation (in part) in their Iewish obseruation of dayes, after they had beene informed touching their libertie in Christ, did thereby mixe the Gospell with the Law: and therefore hee feared lest by that meanes Christ should become vnto them vnprofitable, and so his preaching to small or no purpose.

Againe, they alledge, Rom.14.5. where *Paul* saith, *One man*

esteemes one day better then another, and another man counteth euery day alike. In which words the Apostle blameth not them, which thinke all daies as one.

Ans. In the New Testament, all daies be as one, in regard of the aptnesse thereof to the worship of God: and yet there may be a difference of dayes in regard of order: and this *Paul* no where condemneth. That we may the better conceiue this distinction, we must consider a difference betweene the Iewes Sabbath and ours, which is this; That the Iewes Sabbath was both the time of the worship of God, & also a part of his worship. But the Sabbath of the new Testament, though it be a necessarie time of Gods worship, yet it is not a part thereof. If it be said, that it is commanded, therefore it must needes bee a part of Gods worship: I answer; It is commanded, not as Gods worship for substance, but in respect of the duties of the worship, that are to be kept and performed in it. And henee, it is manifest, that in regard of Gods worship, there is no difference of daies in the new Testament, but in regard of order.

Thirdly, they obiect, that *Paul* kept the Iewes Sabbath, as well as the Lords day. For he and *Barnabas* came to Antiochia, and went into the Synagogue on the Sabbath day, *Act.*13.14. And againe, he and *Timothie* conuerted *Lydia* vpon the same day, *Act.*16.13.

Answ. The Apostle did this vpon very good ground, not because he held the obseruation of it as necessary as the other; but in regard of the weakenes of the Gentiles and Iewes newly called. For the Church that consisted of such persons in those daies, was not yet fully perswaded and resolued of the abrogation of the Iewish Sabbath: and therefore, for the time, he yeelded to their weakenesse, and obserued it as wel as the other. But afterward, when they were confirmed, in that point he forbare that libertie, and taught the full abolishment both of it and other Ceremonies.

Fourthly, *Act.*18.3,4. *Paul* is said to come to Corinth to *Aquila* & *Priscilla*, & to work with them in their trade of tent-making: and further it is said, that *he disputed in the Synagogue euery Sabbath day*, that is, on the Iewes Sabbaths, *& exhorted the Iewes & Greciãs*. Hence it is gathered by some, that *Paul* did only keepe the Sabbath of the Iewes, and that both on the Lords day, & on the weeke daies, he wrought with *Aquila* & *Priscilla*.

Ans.

Answ. First, we must remember this Rule, that Charity and Necessitie doe dispense with the Sabbath, and with Ceremonies. If a Towne should be on fire, or if a City or conntrey should be presently assaulted by the enemie, in the time of the Word preached on the *S*abbath day; the preaching of the Word, in these cases, must cease for a time, till by conuenient helpe the fire be quenched, and the enemie be taken or driuen backe. Now whereas *Paul* in the ordinarie daies of the weeke made tents, and on the seuenth too, not obseruing it, but the Iewes *S*abbath; we must know, that hee did it vpon necessitie, for the saluation of the Iewes. For *Priscilla* and *Aquila* were Iewes conuerted, and Christ was not yet reuealed vnto them. And if *Paul* had but once named Christ, hee could haue done no good amongst them. Yet afterward, when he saw better opportunitie at the comming of *Silas* and *Timotheus* from Macedonia, then he could no longer containe himselfe, but *burned in the spirit, and testified to the Iewes, that Iesus was the Christ*, v. 5. Now if there was cause why hee did not speake of Christ for the time, then was there cause also why he did not make profession of a Sabbath. *S*econdly I answer, though *Paul* did not then openly sanctifie the *S*abbath; yet it is to bee supposed, that hee kept it priuately by himselfe, reseruing some speciall time for that purpose: and the contrarie cannot be shewed.

The *S*econd Question touching the *S*abbath.

How the Sabbath of the New Testament is to be obserued?

Answ. In obseruing a *S*abbath of the new Testament, there are two things required; a Rest, & a *S*anctification of the same rest to an holy vse. This Answer is made out of the very substance of the fourth Commandement, which is Morall, and hath nothing ceremoniall in it. And the fourth Commandement (for substance) consists in a ceasing from labour, and a holy dedication of our rest to holy vse, that is, to the worship and seruice of God.

Sect. 1.

Now touching the first point, the Rest of the Sabboth; there are three seuerall Opinions, whereof two are contrarie, and the third is a meane betweene both.

The first Opinion is, that wee are bound as strictly to keepe the outward rest of the Lords day, as the Iewes were to keepe the Sabbath: and sundry men are of this minde. But I take it, this opinion is not warrantable. For (as we said before) the Iewish manner of keeping the Sabbath in straitnes, is a Ceremonie. And if we bee bound to keepe it as straitly as the Iewes did, then Iudaisme must still remaine, and the ceremoniall Law (at least in some part) must still be in force.

But in fauour of this opinion, it is alleadged; First, that the fourth Commandement is a Law, giuen as well to Christians, as to Iewes, and therefore it bindes both alike. *Answ.* The fourth Commandement bindeth Christians to keepe a seauenth day for the Sabbath, both in respect of Rest, as also in regard of Sanctification thereof; but that it bindeth them to the same strait manner of keeping the rest, as it did the Iewes, wee vtterly denie.

Secondly, That the reasons vsed to inforce the Commandement, do equally binde all: therefore the Commandement it selfe. *Answ.* It is true for the dutie commanded, but not for the manner of performance. Againe, the reason alleadged doth not follow: for sometime the holy Ghost vseth a reason that is perpetuall, to inforce a Ceremonie. That *Leui* should haue no part, nor inheritance among his brethren, was a Ceremony commanded by God; and yet the Lord inforceth it, with a reason that was perpetuall, namely, because himself was the part and inheritance of *Leui* among the children of Israel, Numb.18.20.

Thirdly, that the Sabbath is a signe (to beleeuers in the new Testament) that God is their God, and they his people; and the same it was to the Iewes: therefore the bond is as strict to the one, as to the other. *Answ.* 1. Beleeuers vnder the Gospel haue two onely signes of the Couenant, Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe onely to the Iewes. *It is a signe betweene*

mee

me and you in your generations, Exod. 31. 13. Againe, v. 16. the children of Israel *shall keep the Sabbath---for an euerlasting couenant.*
3. The Sabbath was not a signe in the first institution in Paradise. For the Couenant of grace was made after the fall of man, and the signe thereof must needes bee appointed after it: considering that before the fall, Ceremonies signifying sanctification had no place. And this is the first Opinion.

The second Opinion touching the Rest of the Sabbath, is flat contrarie to the former; namely, that on the Sabbath day (after the publike worship of God is ended, and the Congregation dissolued) men haue libertie either to giue themselues to labour, or to honest pleasures and recreations. This Opinion doth quite abolish one of the Commandements of the Decalogue. For it presupposeth all daies to bee alike, this onely prouided, that the publike worship of God be solemnly kept. Now this may bee done in any day of the weeke; and there will bee no need of appointing a sette time for Gods seruice, if all daies be equal, without any difference or distinction. But the fourth Commandement (for substance) is eternall, and requireth (vpon paine of the curse) both rest from labour, and a setting apart of the same rest, to the duties of holines and religion. And if it command abstinence from ordinary labour, then much more from pleasures and recreations.

The third and last Opinion holds the meane betweene the two former extremities, and that I take to bee the best and safest. The substance hereof consists of these two conclusions:

1. That vpon the Sabbath day of the New Testament, men are to rest from the ordinarie labours of their callings. Thus much is commanded in the fourth commandement. For the Rest it selfe was not a Ceremonie (as I saide before) but the straight and precise manner of resting. Againe, it is most necessarie, that religion and the power thereof, should bee maintained amongst Gods people: which cannot posibly bee, vnlesse men (at some times) set themselues apart vnto it. The student that desires learning, doth not attaine vnto knowledge, vnlesse he doe daily consecrate and deuote himself to the study thereof. In like manner, religion cannot be preserued and maintained in the Church, except men doe wholly and continually imploy themselues in the practice of the same. Furthermore, it is the libertie that Gods Law giues to seruants, yea & to beasts that

that they shall not be oppressed with labour by working on the Lords day; and this libertie is grounded vpon the law of nature, and common equity.

Heere the common sort are wont to reply and say; If we must rest from the labour of our callings the whole day, wee shall not be able to maintaine our selues and our families. To which it may be answered, that they which gathered Manna onely in the sixe daies, had as much as they, that gathered it on the seuenth day; and that which they gathered the seuenth day, did not remaine sweete, but stanke and perished. They therefore which rest on the Sabbath day, must not bee distracted with needlesse cares, but liue by faith, and depend vpon Gods prouidence for meate, drinke, and clothing. And the labour of the calling then vsed, when it is expressely forbidden by God, bringeth rather a curse with it, then a blessing. Againe, such persons must remember, that *Godlinesse hath the promises of this life, and the life to come*, 1. Tim. 4. 8. and if they wil *first seeke the kingdome of God and his righteousnesse, all thing necessarie shall be cast vnto them* in way of aduantage, *Mat.* 6. 33. Therfore, if they keep his cõmandement, & rest vpõ the seuenth day, God will in mercy giue a blessing, and they shal no lesse receiue from him their daily bread in that day, then in any other.

II. Conclusion. In this Rest, sundry kinds of workes may be done, and that with good conscience; principally two.

The first are workes both *holy, and of present necessitie.* And they are such as cannot be done before or after the Sabbath. These are likewise of two sorts: The first are those, that do necessarily pertaine to Gods worship, so as without them God cannot be worshipped. Of this kind is the Sabbath daies iourney, *Act.* 1. 12 allowed among the Iewes to the people, to goe and heare the word preached. Thus we reade, that the Shunamite went ordinarily vpon the Sabbath and new Moone, to the Prophet, to heare him. For when shee demanded leaue of her husband, to go to the Prophet, he asked her, Why wilt thou goe, seeing it is neither new Moone, nor Sabboth day, 2. *King.* 4. 23. Of the same sort were the killing and dressing of sacrificed beastes, in the time of the law; whereof our Sauiour saith, *Haue yet not read in the law, how that on the Sabbath daies, the Priests in the temple breake the Sabbath, and are blamelesse?* Math. 12. 5. The next sort of workes of present necessitie, are those

those that belong immediately to the preseruation of the temporall life of man and beast, or that serue to the good estate of them both. Such are workes of mercy: as, the watering of cattell, *Mark*, 12.11. the drawing of a beast out of a pit, *Luk*. 14.5. and such like.

The second kinde of workes, that may be done vpon the *Sabbath*, are workes of *Christian libertie*, out of the Case of necessitie. These were such as the Iewes might not do, & yet we in the new Testament may doe them. For example: prouision and dressing of meate, making fires, and carrying of burdens. Yet vpon this libertie, men ought not to gather, that they may doe what they will, because they must cease from the ordinary execution of the workes of their callings. For the Word of God giueth no such warrant: men are in this case, to submit themselues to his will expressely reuealed, and to vse their libertie according to the same.

How two Cases are propounded.

1. Case. Whether we may not lawfully vse recreations on the *Sabbath* day, as shooting, bowling, hunting, hawking, wrastling, &c?

Answ. I take it, we are not denied to reioyce and solace our selues vpon this day. For to some men, at some times, recreation may be more necessarie then meate, in case of weakenesse, for present preseruation of health. And though not in that regard, yet being well vsed, it may be a furtherance to men, in the performance of the duties of godlinesse, as well as in the duties of their calling. But this reioycing must be such as was the reioycing of the Iewes, *Nehem*. 8.12. which was onely spirituall, and in the Lord. For they reioyced onely for this, that they vnderstood the Law of God, that was taught them.

But as for the recreations and pastimes aforenamed, as bowling and such like, they are not at this time to be vsed. My reason is this: That which is the more principall and necessarie, namely, labour in the execution of a mans calling, is forbidden: recreation therefore which is for labour, must cease on that day when labour ceaseth. Againe, if the duties of the ordinarie vocation, otherwise lawfull and commendable, be therfore forbidden, because they destroy the rest commanded, and take vp the minde, that it cannot be freely employed in the affaires of God, then much more are workes of pleasure forbidden,

because

because they doe the same things much more, though otherwise in themselues they be not vnlawfull. *Obiect.* Seruants must haue recreation, otherwise how shall they be able to work in the weeke day? *Ans.* True; but their recreation must bee granted them in the daies of labour. For recreation pertaineth not to rest, but to labour, and is therefore vsed, that a man by it may be made more fit to labour.

II. Case. Whether men vpon occasion, may not doe a worke of their callings, in the morning or euening of the Sabbath day, as Tradesmen, for example? I answer that they may, so be it they obserue foure Caueats. 1. That the worke done, be no scandall to any person. 2. That it withdrawe not the minde of the worker or any other, from sanctifying the Sabbath, either publikely or priuately. 3. That it be not a worke of gaine, but a worke of mercy, or tend to a worke of mercie. 4. That it serue for the immediate preseruation of life, health, or goods. Of life; thus *Elias* continued his flight from *Iezabel* many Sabbaths together, 1. *King.*19.8. And the reason is good: the Sabbath was made for man (saith Christ) that is, not for the hurt, but for the good of man. Of health; and thus our Saniour Christ visited the sicke, *Ioh.*5.3. and cured the blinde man vpon the Sabbath, *Ioh.*9.14. By whose example, the Physician and the Chirurgion may lawfully goe, not onely to giue necessarie counsell, but to minister necessarie physicke, and doe cures. Lastly, of goods which are in present danger of losing. Thus Christ would haue the oxe presently pulled out of the pit, *Luk.*14.5. and the ship on the shore full fraught with wares, requires present helpe, if it bee in apparent danger of sinking. Thus much concerning the first thing required in the obseruation of the Sabbath.

*Sect.*2.

Sanctification of Rest.

The second thing required in the hallowing of the Sabbath of the new Testament, is the Sanctification of Rest, which is nothing else, but the dedicating of it to a religious vse, that is, to the practice of diuine worship. This sanctification, is either publike, or priuate.

The publike, is the solemne performance of spirituall works, commanded in the second and third Commandement, and tending

tending to publike worship. And this may be reduced to foure principall heads. 1. The reading or preaching of the Word, when the Minister publikely in the Congregation assembled, doth faithfully deliuer vnto the people pure and sound doctrine, and applies the same as necessitie requireth, and occasion seruetb, to the edification and saluation of all and euery hearer in publike audience: and the people on the other side, doe reuerently and attentiuely heare the same Word read and preached. 2. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. 3. Publike prayer, wherein the Minister calleth vpon the name of the Lord; and the whole congregation, in feruent affection, lift vp their hearts vnto him, and in mindegine assent to the prayers made in the name and behalfe of them. 4. Collection and giuing of almes for the reliefe of the poore, whether they bee captiues and strangers, or those that dwell among vs, the sicke, the needy, orphanes and widowes & such like. Vpon these foure heads, doth stand the whole publike worship of God. For proofe and declaration hereof, reade these places, *Neh.* 8. *Act.*2.42. *Act.*13.14,15. *Act.*16.13. *Act.*20.7.1.*Cor.*16.1,2,&c.

Priuate sanctification (which seruetb to answer the second opinion) stands in these things: 1. That euery man in the beginning of the Sabbath, in the morning, doe priuately prepare himselfe to the publike seruice that followeth, by priuate praier, by examination and humbling of himselfe before God, in respect of his particular sinnes. This the wise-man exhorteth vnto, when he saith, *Take heede to thy foote when thou entrest into the house of God*, Eccles.4.17. and his meaning is, that before a man betakes himselfe to the publike congregation, there to performe seruice and worship vnto God, he should looke into his heart, and examine his affections and thoughts, that hee come not vnprepared: which duty though it be alwaies to be done, yet principally on the Sabbath day. The children of Israel rose vp early in the morning on the Sabbath day, to offer burnt offerings, and peace offerings to an Idoll, *Exo.*32.5,6. much more ought we, &c. And it is said of our Saiour Christ, that hee arose very early in the morning before day, and went into a solitarie place to pray; and the day following was the Sabbath, when he preached in the Synagogues, *Mar.*1.35,36.

2.That

2. That when the congregation is dissolued, we spend the rest of the Sabbath in mediation and conference of the Word before preached, and of the creatures. Thus it is said of some that heard *Paul* preach, that they receiued the Word with all readinesse, and *searched the Scripture, whether those things were so*, Act.17.11. And the whole 92. Psalme was penned, that it might be a song of the Sabbath, and it containes nothing but a meditation of the workes of God. 3. That men priuately exercised themselues, in the workes of charitie and mercie; as in visiting the sicke, in making peace betweene those that are at discord, in releeuing the poore, in teaching and instructing the ignorant, in comforting those that are distressed *and comfortles*, Neh.8.12. *Then all the people went to eate and drinke, and to send part abroad to the poore, and to make great ioy.*

The third Question touching the Sabbath.

When the Sabbath doth begin?

To this some doe answer, in the euening, and some in the morning. My answer is this, that the Sabbath of the new Testament among vs, is to beginne in the morning, and so to continue till the next morrow, and not in the euening, till the euening.

The reasons be these: 1. The Sabbath is to beginne, when other ordinary daies beginne, according to the order and account of the Church wherein we liue. 2. It was the practice of Christ and the Apostles. For Christ (as it hath beene thought of ancient times) consecrated the Sabbath, in that hee rose from the dead early in the morning, when the first day of the weeke beganne to dawne, *Math.*28.1. and therefore it is fit that the Sabbath day should then beginne when he rose, forasmuch as it is kept in remembrance of his resurrection. The same was the practice of the Apostles. For, *Act.*20.7. the first day of the week the Iewes came together at Troas in the morning, and there *Paul* preached from that time till midnight, beeing the next morning to depart, haning staied there, as is plaine out of the 6. verse seuen dayes. In that text I note two things: First, that the night there mentioned was a part of the seuenth day of *Pauls* abode at Troas. For if it were not so, then

then hee had staied at least a night longer, and so more then seuen daies, because he should haue staied part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apostle keeps it in manner of a Sabbath, in the exercises of pietie and diuine worshippe, and namely in Preaching. Yea further he continues there till the rest was fully ended: *He communed with them till the dawning of the day, and so departed.* vers. 11. Besides this text, *Dauid* saith in his Psa. of the Sabbath, that he will declare *Gods louing kindnesse in the morning, and his truth in the night*, Psal. 92. 2. making the night following a part of the Sabbath.

Against this doctrine it is alleadged, first, that the Sabbath is to begin in the euening, because in the first of *Gen.* it is said, sixe seuerall times, the euening and the morning made the first day, and so the second, and third, &c.

Ans. First; in that text when it is said, the euening and the morning made such and such dayes, by the euening is vnderstood the night, and by the morning the day, and the euening was the end of the day, and the morning the end of the night. This exposition is ancient, and yet in Scripture wee finde not one place where the euening is put for the night. *Secondly*, I answer that the collection from that place is of no force. For thus the reason must needes bee framed: That which God did in appointing of dayes, the same must we doe in vsing of them. But God in appointing of dayes, began the day at the euening. *Ergo*, &c. The consequent is false. For the case is otherwise in the constitution of time, then it is in the vse of time constituted: and there is not the same reason of things in doing, as there is of the same things in beeing and vse. *Thirdly*, this did not binde the Iewes. For they in all likelihood began their Sabbaths in the morning. Indeede their solemne feasts, as the Passeouer and such like, began and were kept from euening to morning, as we may reade, *Leuit.* 23. 5. But their ordinarie Sabbath was kept from morning to morning. Whence it is, that Saint *Matthew* calls the dawning of the first day of the weeke, the end of the Sabbath of the Iewes, *Math.* 28. 1. and there is nothing (I take it) that can be brought to the contrarie.

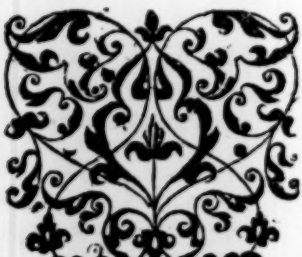
It is obiected that *Moses* saith, *Leuit.* 23. 32. *From euen to euen shall ye celebrate your Sabbath.* *Ans.* The words must bee vnderstood of the feast of reconciliation, being the tenth day of

the seuenth moneth, which was solemnized and kept from euen to euen. And it is called a Sabbath, because it was by speciall commandement appointed to bee kept as the Sabbath day, & that in two respects. First, because it was to be kept holy by the Iewes, in humbling themselues and offering Sacrifices, vers. 27. Secondly, because vpon that day it was not lawfull to doe any seruile worke vpon paine of death, vers. 25. 30.

Againe, it is alleadged that *Ioseph* of Arimathea could not embaulme Christ, by reason that the Sabbath wat at hand, and this was the euening. I answer, that the Iewes Sabbath there meant, concurred with the day of their Passeouer, and hence it was that their Sabbath began in the euening.

By this that hath beene said, the answer to the third Question is plaine, to wit, that in the new Testament the Sabbath is to begin at the morning, and so to continue to the next morning, and not as some suppose to begin at the euen, and continue till the next euen. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to Man as he stands in relation to God.

The end of the Second Booke.



THE THIRD BOOKE
of the Cases of Conscience, *concerning Man, as he* stands in relation to man.

CHAP. I.

Of the Nature and differences of Vertue, and the Order of the Questions.

THVS far we are proceeded in the handling of two sorts of Questions, whereof some doe concerne man as he is considered apart by himselfe, without respect vnto another: some againe concerne man, as he stands in the first relation, namely to God.

Now we come by order, to speake of the third and last head of Cases, propounded by the conscience of man, as he stands in the second relation, to man. And vnder this Head are comprehended all those Questions of Conscience that are incident to the liues of men; and which doe belong vnto man, as he is a member, of some Societie, whether it be a Family, the Church, or the Common-wealth.

For the better and more orderly proceeding in this Discourse, some conuenient Subiect or Matter is to bee propounded, whereunto all the Questions that follow may fitly be reduced. Now of all other, the most conuenient Subiect in this kind, is *Vertue*, & therefore according to the differences of Vertue, we will distinguish the Questions into three seuerall sorts.

But before we proceede to particulars, it shall not be amisse to speake somewhat generally of Vertue, so farre forth, as the knowledge thereof may giue light to the things that follow.

Touching Vertue, two things are briefly to be remembred: first, what it is; and then, what be the distinct kindes thereof.

Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is apt to liue well.

I call it first, *a gift of the Spirit of God*, because in whomsoeuer it is, whether in Christians or in Heathen men, it hath the na-

ture of a gift that floweth immediately from the Spirit of God. And this I put in the first place, to confute the receiued errour of the wisest Heathen Philosophers, which call Vertue an habit of the minde, obtained and confirmed by custome, vse, and practice.

Secondly, I call it such a gift, as is also a *part of regeneration*; and this is added for two causes.

First, that we may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name, are and may be found, both in them that professe Christ, and those also that are ignorant of the true God; yet they are in them after a diuers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that bee true Christians, they are indeede not onely the gift of Gods Spirit, but also essentiall parts of regeneration.

That we may the better yet conceiue this difference, we must vnderstand, that the grace of God in man, is two-fold; *restraining* and *renewing*.

Restraining is that, which bridleth and restraineth the corruption of mens hearts, from breaking foorth into outward actions, for the common good, that Societies may be preserued, and one man may liue orderly with another. Renewing grace is that, which doth not onely restraine the corruption, but also mortifieth sinne, and renewes the heart daily more and more. The former of these is incident to Heathen men: and the vertues which they haue, serue onely to represse the act of sinne in their outward actions: but in Christians, they are graces of God, not onely bridling and restraining the affections, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen be graces of God, yet they are but generall and common to all: whereas the vertues of Christians, are speciall graces of the Spirit, sanctifying and renewing the minde, will, and affections. For example, chastitie in *Ioseph* was a grace of Gods Spirit, renewing his heart; but chastity in *Xenocrates* was a common grace, seruing onely to curbe and restraine the corruption of his heart. And the like may bee said of the iustice of *Abraham* a Christian, and of *Aristides*, a Heathen.

Secondly,

Secondly, I adde this clause, to meet with an errour of some learned Philosophers, who taught, that the very nature of Vertue standeth in a meane, or mediocritie of affections. This that they say is true in part, but not wholly. For the mediocritie, of which they speak, without renouation of affections, is nothing: and therefore all vertues, that are not ioyned with a renouation and change of the affections, are no better then sinnes. This point the Philosophers neuer knew: and hence it was, that they stood onely vpon a mediocritie, defining a man to bee truely vertuous, that did wisely obserue a meane betweene two extremes.

Lastly, I say that this gift of God, *makes a man fit to liue well*: In which clause standeth the proper effect of Vertue; which is, to make those in whom it is, to leade their liues well. And by this we are aduertised, to take heed of the opinion of Philosophers, concerning some particular vertues. For in their moral discourses, they giue both the name and the nature of Vertue, to those things, which are either false and counterfeit vertues, or indeed none at al. For example, *Aristotle* makes *Vrbanity* a vertue, which is indeed a sin, being nothing else, but a dexterity in mocking and descanting vpon mens persons and names: and so it is reckoned by *Paul* amongst grieuous sinnes and vices, which are to be auoided, *Eph.* 5.4. Againe, the Philosopher cals *Magnanimity* (whereby a man thinkes himselfe worthie of great honours, & thereupon enterpriseth great things) a Vertue; which notwithstanding is to be holden a flat vice: For by the law of God euery man is to range himselfe within the limits of his calling, and not to dare once to goe out of it. Whereas on the contrarie, the scope and end of this vertue (as they tearme it) is to make men to attempt high and great matters aboue their reach, and so to goe beyond their callings. Besides, it is directly opposite to the vertue of humilitie, which teacheth that a man ought alwaies to be base, vile, and lowly in his owne eyes. The Prophet *Dauid* cleares himselfe of this sinne, *Psal.* 131.1. when he saith, *Lord, I am not high minded, mine eyes are not haughty, I haue not walked in things that be great and aboue my reach.* Furthermore, no Vertue must make vs to forsake good life: but euery one seruieth for this end, to make vs fit to liue a godly life.

The next point to be considered is, What be the kindes of vertue.

Vertue is either in the minde of man, or in the will. The vertue of the minde, is prudence. The vertue of the will, is that that orders mans will; and it is two-fold: for it respecteth either our selues, or others.

That which respecteth our selues, is conuersant about two maine things in the heart of man, the reuenging, and the lusting power. That which respecteth the reuenging power, is *Clemencie*; which standeth in the ordering and reforming of the raging power of Anger. The next, which respecteth the lusting power, is Temperance.

Vertues that doe respect others, are either concerning curtesie, as Liberalitie; or concerning Equitie. And these consist partly in doing of equitie, as Iustice; partly in defending and maintaining it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to be distinguished, in this sort: Some of them concerne Prudence; some concerne Clemencie; some Temperance; some Liberalitie; some also concerne Iustice, and some Fortitude. Of all which in order.

CHAP. II.

Of Questions concerning Prudence.

THere are two maine Questions of Conscience, which concerne Prudence.

I. Question.

How man should practise Prudence or Wisedome?

This I acknowledge, is a high point in the life of man, & such, as cannot be resolued as it ought, without great deliberation; notwithstanding I wil do mine endeauor to answer something.

Concerning Prudence, there are sundrie things to be considered.

First, what is the beginning of the practice of this vertue; and that in a word, is the Feare of God. This feare standeth princi-

principally in two things: the first is, a reuerent awe of the Maiestie of God in all places, and at all times; whereby we are resolued, that where soeuer we are, we are in his presence; and whatsoeuer we thinke, speake, or doe, it is wholly and perfectly knowne vnto him. The second is, a resolued care to walke as in the presence of God; that is, to keepe his Commandements, and to yeeld obedience vnto his Maiestie in all things. Now that this feare is the beginning of wisdome, it appeares by sundry places of Scripture. *Psal.* 111.10. *The beginning of wisdome, is the feare of* Iehouah. *Prou.* 3. 7. *The beginning of knowledge, is the feare of the Lord: fooles despise wisdome and vnderstanding.* *Moses* telleth the children of Israel, that herein stood their wisdome and vnderstanding before the eyes of all people, that they obserue & practice all the Ordinances and Iudgements of God, which he had commanded them, *Deut.* 4. 6. And *Dauid* professeth of himselfe, that by his dayly meditation in the Law of God, and keeping his Commandements, he *became wiser then his enemies,* Psal. 119. 98. *yea, of more vnderstanding then all his Teachers,* vers. 99. yea further, *more prudent then the Ancient,* vers. 100.

Secondly, we must consider the Rule of Prudence, and that is spirituall vnderstanding, whereby we are enabled to know and conceiue spirituall truth and falsehood, good & bad. This S. *Paul* wished vnto the Church of Coloss. when he saith, *We cease not to pray for you, and desire that ye might be fulfilled with knowledge of his will, in all wisdome and spirituall vnderstanding,* Coloss. 1. 9. And the same Apostle exhorting the Romans to giue vp their bodies a liuing sacrifice, holy and acceptable vnto God, and not to fashion themselues like vnto this World; he makes the ground of his exhortation, and consequently the rule of their obedience thereunto, *the renouation of their mindes or vnderstandings,* to this end, *That they might proone what is the good will of God, acceptable and perfect,* and answerably do and performe the same, *Rom.* 12. 2. And his reason is good: because though Prudence be the rule of all vertues, as the ancient Philosophers among the Heathen haue affirmed; yet it selfe must be ruled by a higher rule, which they knew not, namely, by spirituall vnderstanding and knowledge, according to the Word of God.

Thirdly, we are to consider what is the practice of Prudence, and wherein it consisteth.

In the practice thereof, two actions are required: the one, is *Deliberation*; whereby, according to spirituall vnderstanding, wee enter into aduice, what is good and bad; what Truth and Falsehood; what is to be embraced and done, and what not. The other, is *Determination*; whereby we resolue, vpon former deliberation, to embrace, to doe, to follow, and pursue the best things in euery kind. And therein stands the very nature and forme of true Christian prudence, when a man (vpon due consideration of things and actions, together with their properties and circumstances) proceedes to a holy and godly resolution, according to the Rule aforesaid. Now the practice of Prudence in these two actions, is very large, and consisteth of sundry Branches. I will onely touch the principall, and propound them in these Rules following.

The first Rule is this: *A man must, in the first place, and aboue all things in the World, carefully prouide for the forgiuenesse of his sinnes, and the saluation of his soule.* This our Sauiour Christ commandeth as a speciall dutie, *Matth.6. vers.33. Seeke ye* first *the Kingdome of God, and his righteousnesse*. And sinners and vnrepentant persons are sundry times in Scripture tearmed fooles, as in many other respects, so principally in this, because they faile in this point of wisedome, going on in their sinne, without repentance. The fiue Virgins in the Gospel are for this very cause pronounced *foolish*, or *fooles*, because they prouided not for the Oyle of Faith, but did onely content themselues with shining Lampes, that is, a naked profession of Religion and Vertue; and for want of wisdome and prudence in this point, they were iustly depriued of accesse into the Bride-chamber. Thus the rich man, that had great reuenues and abundance of worldly wealth, is notwithstanding tearmed by God himselfe a foole, because he gathered riches to himselfe, and was not rich in God; that is, he minded earthly things, and placed his chiefe felicitie in vaine and transitorie riches, not once forecasting how to come into the fauour of God, that he might be saued.

To this Rule, I adde that which *Paul* by way of Caueat commendeth to the Ephesians, *Eph.5.16. Take heed that yee walke circumspectly, not as vnwise, but as wise, redeeming the time.* As if he should say, Play the part of wise men, take time while time serues, lay hold of the meanes of saluation, vse no delayes in

in heauenly matters, deferre not your repentance from day to day; *for the dayes are euill*, and you may be surprized in your sinnes before you be aware.

II. Rule. *We must vse continuall watchfulnesse against our enemies, but specially against our spirituall enemies.* This watchfulnesse our Sauiour commandeth often in the Gospel, but specially in *Mark.* 13.33. *Take heed*, watch, *and pray.* 35. Watch *therefore, for ye know not, &c.* 37. *Those things that I say vnto you, I say vnto all men*, Watch. And S. *Peter* exhorteth in like manner, *Be sober, and* watch; *for your aduersarie the Diuell, as a roaring Lyon, walketh about, seeking whom he may deuoure*, 1.Pet.5.8.

Now this dutie stands principally in two things. First, that we diligently obserue the danger wherein we are, by reason of temptations. Secondly, that we dayly labour to search and find out the secret counsels, practices, and enterprises of our enemies; and withall, seeke to preuent them. To this purpose, we must watch against the corruptions of our hearts, the temptations of the Diuell, and the day and houre of our death, that we be not found vnprepared. For our owne sinnes are many; *Satan* is strong and subtill in his suggestions, and temptations; and Death, though of all other things it be most certaine, and cannot be auoided, yet it is most vncertaine, in regard of the time when, the place where, and the manner and kind of what, and how a man shall end his dayes.

III. Rule. *Euery man must measure himselfe by his owne strength, and doe nothing beyond his abilitie.* This Rule is set downe, though expressed in other tearmes, *Rom.* 12.3. *No man must presume to vnderstand aboue that which is meet to vnderstand, but ought to be wise according to sobrietie, as God hath dealt to euery man the measure of Faith.* An example of the transgression of this Rule, we haue in *Danids* three Worthies; who brake into the Host of the Philistims, to fetch *Danid* the King Water from the Well of Bethlem, 2.*Sam.* 23.16. Which act of theirs was a rash enterprise, and such an one, as *Danid* himselfe condemneth in that Chapter; because they went beyond their strength, to encounter with a whole garrison of men, they being themselues but few, namely, three in number.

IV. Rule. *We must distinguish betweene the necessarie workes of our Callings, that pertaine to vs, and other workes that are out of our Callings, and pertaine not vnto vs; and we must doe the other, though*

we

we leaue these vndone. This Rule is propounded in 1.*Thess.*4.11. *Meddle with your owne businesse:* that is, doe the necessarie workes of your Callings, that belong to you, though you leaue the other for the time, vndone. The contrarie to it, is to liue or to behaue himselfe inordinately, 2.*Thess.*3.7. And we haue an example of the transgression hereof in *Peter*, *Joh.*21.21. whom when Christ had commanded to follow him, he would needes aske him, what *John* should doe? Christ giues him this answer, *What is that to thee?* In which words he teacheth, that not only *Peter*, but also euery man must attend vpon the necessarie and proper workes of his owne vocation, and not deale with other mens businesse; which because *Peter* did, hee is by that answer secretly reprooued, and iustly condemned of curiositie in that behalfe.

V. Rule. *We must put a difference betweene things honest and of good report, and of things vnhonest and of bad report; and these we are to let passe, and onely to doe the other*, Phil.4.8. *Whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report; if there be any vertue, if there be any prayse, thinke on these things.* To this may be added one Caueat, That of two euils which are both sinnes, we must not onely not chuse the lesse, but we are to chuse neither. For their damnation is iust, who affirme, That men may doe euill, that good may come of it, as the Apostle saith, *Rom.*3.8.

Duobus malis non minimum, sed neutrum eligendum.

VI. Rule. *Things of profit and pleasure, must giue place to things that belong to vertue and honestie.* This conclusion, the light of Nature teacheth. Worldly men say, Who will shew vs any good? But *Dauids* prayer is, *Lord, lift thou vp the light of thy countenance vpon vs*, Psal.4.6. *Godlinesse is the great gaine:* therefore all gaine must giue place to godlinesse, 1.*Tim.*6.6.

VII. Rule. *We may not trust men, vpon faire pretences that they make vnto vs, without further triall.* This point was practised by our Sauior Christ: who, though many beleeued in his Name, when they saw the miracles which he had done; yet he did not commit himselfe vnto them, because hee knew them all, *Joh.*2.24. And it is also verified by the common Prouerbe, *First trie, and then trust.*

VIII. Rule. *Wee must giue place to the sway of the times wherein we liue, so farre forth as may stand with keeping Faith and a*

good

good conscience. We may not be temporizers, and change our Religion with the times: but yet we may and must giue place to times, as we giue place to the streame, so that it be done with keeping of true Religion, and good conscience. This Rule was practised by *Paul*, *Act.* 28. 11. who liuing among the Heathen, was constrained to speake as they; and therefore he saith, that he departed in a Ship to Rome, whose badge was Castor and Pollux, *Act.* 19. 10. Againe, he was three yeeres in Ephesus, an idolatrous place, where the great goddesse *Diana* was worshipped; yet in all that time he contained himselfe, and spake nothing in particular against *Diana*, but onely in generall against false gods, saying, that they be no gods that are made with hands, *ver.* 26. Nay, *Alexander* could not charge him with this, that he had in all that while, blasphemed their goddesse *Diana*. *Paul* therefore was faine to yeeld to the sway of those times, that so he might doe some good in Ephesus by his Ministery. Whereas, if he had spoken against *Diana* directly, it had not beene possible for him to haue done that good by preaching, which otherwise hee did. Againe, in the Primitiue Church, the Apostles, for the weaknes of the Iewes, did yeeld to the vse of Circumcision, and permitted abstinence from blood, and that which was strangled, &c. so farre foorth, as it stood with pure religion, and good conscience: and if they had not so done, they should not haue wonne the Iewes to the faith as they did.

IX. Rule. *If wee cannot doe the good things that we desire, in that exquisite manner that we would, we must content our selues with the meane; and in things which are good, and to be done, it is the safest course to satisfie our selues in doing the lesse; lest in ventring to do the more, which cannot be, we grow to the extremitie, and so faile or offend in our action.* It is a good & wise counsell of the Preacher, to this purpose, Eccles. 7. 16. *Bee not iust ouermuch*: and his meaning may be this; Be not too strict or curious in effecting that which thou intendest exactly, when thou canst not; but rest contented in this, that thou hast done thine endeauour; and take to the lesse, when the greater cannot be effected. In some countries, Popish Images erected in Churches, doe stand vndefaced. The good desire of the people is, that they may bee pulled downe; but this cannot bee brought to passe. What then are they to doe in this case? they must not grow to extremitie, and pull them downe themselues; but they must intreat

treat the lawfull Magistrate for their remooueall, and pray to God, that he may be mooued so to doe; and in the meane time, rest content with that they haue done, and wait the Magistrates pleasure. In the Iudiciall law, by reason of the hardnesse of the Iewes hearts, sundrie sinnes could not vtterly be taken away, as diuorcements, polygamy, vsury. Hereupon, the Lord makes a law of Toleration, without approbation; and did not remoue them quite away; for that was not possible, in regard of man, for the time: but restrained the euill, that could not be quite cut off and abolished otherwise. And herein appeared the great wisedome of God, in making a Law not to allow of, nor yet vtterly to take away, but to moderate the practice of these sins in the Iewes, for the hardnes of their hearts. In like maner, in this our land there is the practice of Vsurie, a sinne that cannot, nor euer shall be rooted out vtterly. For this cause, the States of this kingdome haue, out of their wisedome, prouided a Law for the toleration thereof after a sort, and that vpon speciall cause. For if the Magistrate should haue enacted a Law vtterly to abolish it, it would before this (in likelihood) haue growne to great extremitie. The same was the practice of the Apostles in their times, who yeelded to beare with the vse of Circumcision for a time, when they could not otherwise vtterly cut it off.

II. Question.

Whether a man may lawfully and with good conscience, vse Policie in the affaires of this life?

Answ. There be foure principall Caueats, which being obserued, Policie may be vsed, and it is not against Christian religion. 1. Nothing must (in policie) bee said, done, or intended, to preiudice the truth, specially the truth of the Gospell. 2. Nothing is to be said, done, or intended, against the honour and glorie of God, either in word, in deed, or in shew. 3. Nothing must bee wrought or contriued against iustice that is due to man

man. 4 All actions of policie, must be such as pertaine to our calling, and be within the limits and bounds thereof. For if any action whatsoever, bee done out of that calling wherein God hath placed vs, or at least be not answerable thereunto, though it bee plotted and attempted in neuer so great wisedome and policy, it is vnlawfull and not warrantable.

These Caueats obserued, it is not vnlawfull to vse that which we commonly call Policie. And the reason is this: when any busines is to be done, we must take a two-fold inquirie: First, into the thing to be done, whether it bee good or badde, lawfull or not lawfull, commanded or forbidden. Secondly, into our selues, whether the worke in hand be agreeable to the calling of the doer, or answerable to that duty which he oweth to God and man. Now because both these are grounded vpon the former cautions, therefore we conclude, that whatsoever busines is taken in hand, and not suted vnto them, it hath not good warrant, and so cannot bee done with good conscience.

Yet for better clearing of this Answer, let vs a little consider the Scriptures, and the examples were recorded, touching this policie. In *Iosh.* 8.5. we shall find that *Iosuna* vseth Martiall policy in the besieging of Ai, placing one part of his armie in an ambush, and causing the other part to flie: for by that meanes, the men of Ai comming out of the citie, and pursuing those that fled, the souldiers that lay in ambush, tooke the citie and destroyed it. In 2. *Sam.* 5. 23. *Dauid* beeing to make warre against the Philistims, asketh counsell of God, and God teacheth him policie: he therefore in his owne example allowes policie; and more especially those wise and prudent shifts in warre, which we call Stratagems or policies of the field. Wee haue also the example of *Paul* for this purpose, who *Act.* 21.26. faines himselfe to haue made a vowe to be a Nazarite, that hee might yeeld somewhat to the weakenes of the Iewes, who were not sufficiently informed in the doctrine of Christian libertie. This practise was warrantable, neither was it a sinne in *Paul*: for he did it by the counsell of the Church at Ierusalem, v. 20. 24. And *Paul* himselfe neuer made mention of this, as of a sinne: which he would vndoubtedly haue done, had it been a sinne. Againe, *Act.* 23.6. when he was brought before *Ananias* the Priest, and the councell at Ierusalem, being in some danger.

danger, hee vseth policie: for he pretended that he was a Pharise, and by that meanes raised a dissension betweene the Pharises and the Sadduces. And this was no sinne in *Paul*; for he spake no more but the truth; onely hee concealed part of the truth.

Now if it fall out otherwise, that policy be vsed, and any of these foure Caueats bee not obserued, then it loses both the name and nature of true policy, and becomes fraud, craft, and deceit, and so is condemnable. Example hereof we haue in *Dauid*, 1. *Sam.* 21. 14. who when he came to the court of Achish king of Gath, and saw himselfe in danger, he faines himselfe madde. Which though he did to saue his owne life, yet his policie was not to be allowed of: for it tended to his owne disgrace (he being King of Israel) and it was also dishonourable vnto God, who had appointed him to be the King of Israel. Againe, that which is commonly called the policie of *Machiauel*, is here to be condemned. For it is not answerable to the Caueats before remembred. Besides that, it is not only against the written law of God, but euen against the law of Nature. And the very foundation thereof standeth only in the practice of lying, swearing, forswearing, in fraud, deceit, and iniustice.

CHAP. III.

Of Questions concerning Clemencie.

CLemencie or meekenes, is a vertue, that serues to moderate wrath and reuenge.

Touching Clemencie there be three Questions.

I. How a man is to carry himselfe, in respect of iniuries and offences done vnto him?

II. When anger is a sinne, and when not.

III. How a man should remedie his rash and vniust anger?

I. Question.

I. Question.

How a man may carrie himselfe, in respect of iniuries and offences done vnto him?

Answ. That a man may behaue himselfe so as becommeth a Christian in these cases, he must in the first place, inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to vs by others, are of three sorts.

The first sort, and the least are, when some things are done to vs, that doe onely displease vs, but bring no losse or hurt to vs. These bee light offences; and of this kinde are common infirmities, as hastinesse, teastinesse, frowardnesse, slownesse and dulnesse of nature: of this kinde also, are reproches of vnskilfulnes, ignorance, basenesse, pouertie and such like. The first degree then of Clemencie is, not so much as to take notice of these sleight offences; but to let them passe, and burie them in oblinion. *Salomon* saith, *A mans vnderstanding deferreth his anger, and it is his credit to passe by an offence*, Prou. 19.11. His meaning is, that when smal offences are done, which cannot be auoided, then in discretion a man should withhold his anger, and not take notice of them, but passe by them and let them goe: for this shall bee a farre greater ornament vnto him, then if vpon the deede done, hee should haue hastily proceeded to reuenge.

The second sort of Offences, are small iniuries, such as doe not onely displease vs, but withall bring some little hurt to vs, either in our goods, life, or good name. Now, the second degree of meeknesse is, to take notice of these, but withall to forgiue them and put them vp. The reason is, because alwaies greater care must bee had of peace and loue, then of our owne priuate affaires. Reade the practise hereof, *Iob.* 8.49. It was obiected to Christ wrongfully, that he was a Samaritane, and had a Diuell. Christ takes knowledge of the wrong, and saith, *you haue reproched me*; but withall he puts it vp, only denying that which

which they said, and clearing himselfe, *I haue not a Diuell, but I honour my father.* *Dauid* had receiued great wrong at the hands of *Ioab* and *Shemei*, as appeares in the historie of his life; but principally, when hee came first to the King of Israel, 2. *Sam.* 3. and yet he takes not a hastie course, presently to be reuenged vpon his aduersaries: but proceedes in this order: First, he takes notice of the fact, and commits his cause to God, ver. 39. and then afterward, as opportunity serued, gaue the parties their iust desert. The reason was, because being newly inuested in the kingdome, his aduersaries were strong, and himselfe weake, euen by his owne confession, and therefore not able at the first, to redresse the iniurie done vnto him. But when hee had once established himselfe, then he doth not onely beginne, 2. *Sam.* 19. 14. but proceedes to full execution of punishment vpon them, as we read, 1. *King.* 2. ver. 5, 6, 34, 35.

The third sort of Wrongs, are greater iniuries; such as are not onely offensiue to our persons, but withall doe preiudice our liues, and bring a ruine vpon our estates, both in goods and good name. These are the highest degree of iniuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemencie, which stands in three things: First, in taking notice: secondly, in forgiuing them: thirdly, in a iust and lawfull defending our selues against the wronging parties. This is the summe and substance of the answer.

For the better conceiuing wherof, sundry Questions are further to be propounded and resolued.

First *in generall*; it is demanded, how a man should and ought to forgiue an iniurie?

Ans. In forgiuenesse there be foure things.

The first is forgiuenesse *of Reuenge*, that is, of requiting euill for euill, either by thought, word, or deede. This must alwaies bee practised. For vengeance is not ours, but the Lords: and great reason then, that wee should euermore forgiue, in regard of reuenge and hatred. This the Apostle teacheth, when hee saith, 1. *Cor.* 13. 5. *Loue is not prouoked, it neuer thinketh* (much lesse speakes or doth) *euill.*

The second is forgiuenesse *of priuate punishment*: which is, when men returne punishment for iniuries done, in way of requitall; and this must alwaies take place with vs, because as vengeance

vengeance it selfe, so also punishment in way of reuenge, is Gods alone.

The third is, forgiuenesse *of iudgement*, when we iudge an iniurie done to bee an iniurie. This iudgement we are not bound to forgiue vnto men. For we may with good conscience, iudge a sinne and a wrong to bee as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be forgiuenesse, euen in regard of iudgement.

The fourth is forgiuenesse *of satisfaction*. This we are not alway bound to remitte; but we may with good conscience alway require satisfaction where hurt is done.

Secondly, for the further clearing of this generall Question, wee are to answer some particular Cases vsually propounded in the liues of men, and namely fiue.

I. Whether a man may defend himselfe by law?

II. How he may defend himselfe by law?

III. Whether a man may defend himselfe by force?

IV. How?

V. Whether a man may defend himselfe by Combate?

I. *Case.* Whether a man may, with good conscience and a meeke Spirit, defend himselfe by law, for wrongs that are done vnto him?

I answer affirmatiuely: A man may, with good conscience, defend himselfe against great iniuries, by the benefit of law. For Magistracie is Gods ordinance, for the good of men, *Rom.* 13.4. and therefore men may vse the benefit of the authoritie, iudgement, and iurisdiction of Magistrates, without breach of conscience. Againe, it is the expresse law of God, that when a false witnesse riseth vp against a man, to accuse him of a trespasse; that both the accuser and the accused should stand before God, that is, before his Priests and Iudges for the time beeing, and haue remedie at their hands. An example of which iudiciall defence, we haue in *Paul*, who in case of wrong, makes his appeale to the iudgement seate of Rome, *Act.* 25.10.

But it is alleadged out of Scripture to the contrary, *Luk.* 6. 29. *To him that smiteth thee on the one cheeke, offer also the other*, Math. 5.40. *If any man will sue thee at the law, and take away thy coate, let him carrie thy cloake also.*

Ans. These places are spoken of priuate persons, that want the defence and assistance of the publike Magistrate: and such

must rather suffer wrong vpon wrong, blow vpon blow, and losse vpon losse, then right their owne wrongs, by reuenging themselues.

Again, it is obiected, that *Paul* saies, Lawing is a fault, 1. *Cor.* 6.7. *There is vtterly a fault among you, because yee goe to law one with another, &c.*

Ans. Wee must distinguish betweene things themselues, and the manner of doing them. When *Paul* saies, *it is a fault*, he condemneth not lawing absolutely in it selfe, but the Corinthian manner of going to law: which was this; First, they went to law with scandall, before the Tribunalls of Heathenish and vnbeleeuing Iudges, and so made the Gospell to bee slandered and reproched. Secondly, they went to law vpon light causes, and for small iniuries, which they might well haue put vp and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage, and enuie, so as they could not temper themselues; but must needes goe to law in the first place; which should rather haue beene the last and the desperatest remedie of all. And this bad manner of suing one another at the law, is it which *Paul* rebukes as a fault. And it is to bee obserued, that *Paul* notes their fault by a word, that signifies* *Weaknesse or impotencie* of their affections; whereby it came to passe, that being ouercome by the strength of their owne desires, vpon iniuries offered, they were vnable to beare them in any degree of Christian moderation, and thereupon hastily proceeded to the Courts of Heathen Iudges, for determination of controuersies and contentions among them.

* Ἧττημα.

It is further alleadged, that when a man is any way wronged, it is Gods will it should be so, and therefore hee ought not to seeeke redresse, but to rest himselfe in the will of God.

Ans. It is Gods will we should haue diseases, and yet it is no lesse his will, that wee should vse good meanes to be cured of them. So is it in wrongs and iniuries done vnto vs. As his will is, we should be afflicted, so also hath he willed our deliuerãce, by such meanes, as himselfe hath appointed.

But our Sauiour would haue his Disciples, to be *as sheepe among wolues*, and therefore we ought to endure all wrongs without reuenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the wolfe.

Ans.

Answ. So Christ commanded, that we should bee *simple as doues*, Math. 10. 16. and yet withall, hee commandeth vs *to bee wise as serpents*, to defend our owne heads, and to saue our selues.

Lastly, it is alleadged, 1. *Cor.* 13. 5. that *loue seekes not her own*; therefore loue must not defend her selfe.

Answ. Loue doth not so seeke her owne things, as that shee neglecteth the good of others; but seeking her owne, she seekes the good of all. And this practice is not against, but according to the Law of Charitie.

II. *Case.* How is a man to defend himselfe by Law?

Answ. For the resoluing of this Question, we must take two Rules.

The first is this; We must first try all meanes, and vse all remedies that may be, before we vse the remedie of Law. It is our Sauiours direction, *Mat.* 5. 25. *Agree with thine aduersary quickly, while thou art in the way*, that is, before the controuersie bee ended by order of law. Againe, Math. 18. 15. *If thy brother trespasse against thee, goe and tell him his fault betweene thee and him alone.* And Saint *Paul* in this case prescribes a course to be taken before-hand; namely, first to beare and suffer as much as may be, 1. Cor. 6. 7. *Why rather suffer ye not wrong? why rather sustaine ye not harme?* Then, if bearing will not end it, to commit our cause to priuate arbitrement of one or two, verse 5. *Is it so that there is not a wise man among you, no not one that can iudge betweene his brethren?* Law is to bee vsed in this case, as the Physician vseth poison; and that is, onely in desperate cases.

The second Rule is, That our patient minde must bee made known to all men, *Phil.* 4. 5. In taking the benefit of Law, wee are to vse great Moderation of minde, and that in three respects; before we goe to law, in lawing, and when the suit is ended.

The moderation of minde, before the beginning of suits in law, stands in three things.

First, we must consider, that all iniuries whatsoeuer they be, do befall vs by the prouidence of God, and that for our sinnes. Vpon which consideration, wee ought to submit our selues to Gods will, to obey him, to arme our selues with patience, and to lay aside all anger, enuie, malice, and impatience.

Secondly, we must consider before-hand, that Courts of Iustice are the ordinance of God, in which it pleaseth him to testifie his presence, iustice, and goodnes; and vpon this ground, wee shall bee mooued to depart with our owne right, and to yeelde our selues, and all the right wee haue, into the hands of God, in the vse of the meanes appointed; in the meane time depending on him by faith, for the issue and euent of our suit.

And hence (by the way) it appeares, that few or none doe vse this ordinance of God, as they ought; because the greater sort of men, that commence suits in law, doe not consider either the nature, or end of ciuill Courts. No man ordinarily will yeelde a haire of his right, but euery one fixeth his eyes wholly vpon the euent of his action by extremitie of law: and so swarueth from that Christian moderation, required by the Word of God in this case.

Thirdly, wee must set downe with our selues, lawfull and iust endes of our actions, not vniust and vnlawfull. These iust endes are; first, Gods glorie in the execution and manifestation of Iustice: secondly, the honest defence of our owne right: thirdly, publike peace: fourthly, the amendment of disordered persons, and not the defamation or hurt of any man.

The Moderation of the mind in Lawing, stands in these particulars: first, In seeking after peace to the vtmost, *Rom.* 12. 18. *If it be possible, as much as in you is, haue peace with all men*: secondly, In loue of our enemies, with whom we are at controuersie in law: thirdly, In neither vsing nor shewing extremitie in our proceedings, *Math.* 5. 25. *Math.* 18. 28.

After that the suite is ended, the moderation of our mindes must be expressed by our behaniour, in regard of the euent of our action. For if the Law goe with vs, we are to giue God thankes for the manifestation of his iustice, in the course taken. If on the other side it goe against vs, wee may not rage or be discontentedly grieued; but commend our cause quietly to God, and accuse our selues for our own sinnes, and say with *Dauid, Righteous art thou, O Lord, and iust are thy iudgements*, Psal. 119. 137.

III. *Case.* Whether may a man defend himselfe by force, when he is wronged?

Answ.

Answ. In some Cases, hee may lawfully defend himselfe by force. Reasons. First, because the Gospell doth not abolish the Law of nature, nor the positiue lawes of all countries, but it doth establish them. Now, it is the Law of nature and nations, that a man may defend his life and health, in some cases, vpon iust occasion. Secondly, this is Gods Law, *Exod.* 22.2. *If a theefe be found breaking vp a house, and be smitten that hee dye, no blood shal be shed for him.* *Abraham* was a stranger in the land of *Sodom*, and yet hee rescued his brother *Lot*, and recouered all his substance that he had lost, by force and armes, *Genes.* 14.14. and his action was approoued of God. For *Melchisedecke* met him, at his returne from the slaughter of the Kings, and blessed him. Yea and blessed God for his deliuerance, vers. 19.20. Againe, in some cases, a man may giue his life for his brother. So saith Saint *Iohn*, 1. Ioh. 3.16. *We ought also to lay downe our liues for the brethren.*

IV. *Case.* When may a man defend himselfe by force?

Answ. Not alwaies and vpon euery occasion, but onely in these cases: First, when violence offered is so sudden and vnexpected, that when it cõmeth, there can be no escape, either by yeelding, or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to rescue our selues, but by striking or killing. Thirdly, when violence is offered, and the Magistrate absent; either for a time, and his stay bee dangerous; or altogether, so as no helpe can bee had of him, nor any hope of his comming. In this case, God puts the sword into the priuate mans hands. Fourthly, when defence is Iust, and done in a right manner.

A Iust defence stands in these things. I. It must bee done incontinent and foorthwith so soone as euer violence is offered. For if there be a delay, & it come afterward, it loseth the name of a iust defence, and becomes a reuenge, arising of prepensed malice, as the Lawyers vse to speake. II. There must be an intention, not to reuenge principally, or to kill; but onely to defend himselfe. III. There must bee a iust and equall proportion of weapons; therfore it is no iust defence to shoote a naked man thorow with a musket, or other piece of Ordnance, when he offers violence.

V. *Case.* Whether a man may rescue himselfe or others by Combate?

Answ. It hath beene of ancient times, an vsuall manner of defence in some countries, that in case of difference, betweene people and people, in matters of weight, two men should bee chosen out among the rest, who by fighting hand to hand, and killing one another, should end the controuersie. But this way of defence, how ancient soeuer it bee, is vtterly vnlawfull.

Reasons are these: First, it is the expresse commandement of God, *Thou shalt not kill.* In which, all priuate men are forbidden to kill or slay, but in the case of iust and necessary defence. Secondly, wee may not hazzard our liues, without some special warrant from God: if we doe, it is a flat tempting of God: and this is done in euery combate. Thirdly, if Magistrates will permit such fights as this is, then they are bound to defend and saue the life of the innocent. For by such permission, oftentimes innocent blood is shed, and the more harmelesse party goes by the worst.

But it will bee, and is obiected. First, that a Combate is a trial of innocency. *Answ.* It is not so. For he that is stronger, vsually ouercomes in the Combate, not hee that hath the more righteous cause. Againe, there bee other meanes to trie a truth, besides this; as by examination, and by oath. Lastly, tryall by the combate, is of the same nature with the triall of a murtherer by the bleeding of a corpes touched, or handled; which is very doubtfull, and of all other most vncertaine.

Secondly, it is alleadged, that if a man take not a chalenge, hee is disgraced for euer. *Answ.* There is no warrant in Gods Word, for a priuate man to accept a challenge. Nay, it is rather flat against the Word. For God saith, *Reuenge is mine.* The priuate man saith the contrarie; The wrong is mine, and I will bee auenged of him that hath done it. Againe, it is better for any man to endure a little reproach with some men, then to lose or hazzard his life.

Thirdly, it is obiected, that the Philistims offered to trie the victorie by a single combate with the Israelites, and appointed *Goliah* (on their side) to giue the Chalenge; and that *Dauid* (on the Israelites side) accepting the Chalenge, encountred with him, and had good successe. It may seeme therefore, that combates are lawfull. For it is better that one man should perish in warre, then that a whole armie should miscarrie. *Answ.* That was a speciall and extraordinary example of triall; and *Dauid*

was

was a champion in that fight, not by ordinary appointment, but by extraordinary propheticall instinct of Gods Spirit. Againe, in warre, though there be lesse danger in hazzarding one mans life, then a whole army: yet a good and iust cause is to bee maintained, with all the strength that may bee made, and not to depend vpon the power and courage of one man, who, in probability, vnlesse hee bee supported by speciall calling and assistance from God, may bee ouercome and lose the victorie.

Fourthly, it is alleadged, that an army may fight against an army, therfore one man against another. *Ans.* The reason is not alike. For warres & armies are Gods ordinances, & so are not combates; and it is not Gods will, that men should deuise and establish new waies and means of trial, not allowed by his word, but rather rest content with that he hath appointed.

Fifthly, *Ionas* did hazzard his life, by casting lots; therfore a man may by combate. *Answ.* To say that *Ionas* did put his life in hazzard by lottes, is an vntruth. For there was onely a coniecturall triall made, who should be the cause of the present danger. And when the lot fell vpon him; hee was not cast into the sea by the lot, but by his owne aduice and counsell. *Againe*, the casting of *Ionas* into the sea, did not befall him by lotte, but by his owne voluntary resignation of himselfe into the hands of God; willingly vndergoing it, as a iust punishment of the neglect of his calling; which himselfe confessed in these words, *For I acknowledge, that for my sake this great tempest is vpon you, Ion.* 1.12.

Sixtly, *Moses* and the Egyptian fought a combate, and *Moses* slew him. *Answ.* *Moses* tooke vpon him publike reuenge in this action, as a Magistrate, and not priuate, as a priuate man. For though as yet, his calling was not fully manifested to his brethren, yet the truth is, God had called him to be their deliuerer out of the hands of the Egyptians; and this very action was a signe of their deliuerance, which was to come to passe afterward. It was (I say) a signe thus; As he defended his brother & reuenged his quarell vpon the Egyptian; so in time to come the Lord would by his hand, giue them full freedome and deliuerance from the tyranny of *Pharaoh*, and all his and their enemies, *Act.* 7 25. Beeing then a publike person, his example can prooue nothing for this purpose.

II. Question.

When Anger is a vertue; and so good and lawfull; and when it is a vice, and consequently euill and vnlawfull?

This Question hath two distinct parts: of which I wil speake in their other.

Sect. 1.

The first part is, when Anger is a vertue and lawfull?

For Answer hereof, we must vnderstand, that in iust and lawfull Anger, there be three things; a right beginning or motiue; a right Obiect; and a right manner of being angry.

To the right beginning of anger, three things are required. First, that the occasion of anger be iust and weighty, as namely manifest offence of God. Take an example, or two. *Moses* in sundry places, is said to be angry, and the occasions of his anger were great, as appears in the particulars. First, because some of the Israelites, against Gods commandement, had reserued Manna, till the next day, *Exod.* 16. 20. Againe, he was angry, because the Israelites had tẽpted God, in worshipping the golden calfe, *Exod.* 32. 19. In *Numb.* 16. 15. *Moses* againe is wroth, because *Corah*, *Dathan*, and *Abiram* rebelled against him, and in him against God. Phinees, *Numb.* 25. 8, 11. is said to haue beene *zealous*, that is, angry for God: the occasion was, because the Israelites committed fornication with Heathenish women. *Dauid* in like manner, 2. *Sam.* 13. 30, 31. was angry vpon this occasion, because *Amnon* his sonne had defloured his sister *Thamar*. *Elias* is angry, 1. *King.* 19. v. 14. and why? because the Israelites forsooke the couenant of God, cast downe his altars, and had slaine his Prophets with the sword. *Nehemias*, Chap. 6. vers. 5. is very angry, because the Israelites oppressed one another with vsury & other kinds of exactions. *Jeremie* also, Chap. 6. 11. was angry for this, because the Israelites were of vncircumcised hearts & eares,

eares, and the word of the Lord was vnto them as a reproach: and they tooke no delight therein.

Secondly, it is required, that anger be conceiued vpon counsell & deliberation, Prou. 20. 18. *Establish thy thoughts by counsell.* If thoughts must be established by counsell, then the affections, and so our anger also. And the Apostle saith, *Iam. 1. 19. Be slow to wrath.* Now the reason is plaine; Counsell ought to be the foundation of all our actions, and therefore much more of our affections, which are the beginning of our actions.

Thirdly, iust and lawfull anger must bee kindled and stirred vp by good and holy affections, as namely, by desire to maintaine the honour and praise of God, by the loue of iustice and vertue, by hatred and detestation of vice, and of all that is euill. One saith wel to this purpose, that anger must attend vpon vertue, and be stirred vp by it against sinne, as the dogge attends vpon the sheepeheard, and waits vpon his eye and hand, when to follow him, and when to pursue the wolfe.

The second thing in good anger, is a fit Obiect or Matter to worke vpon; touching which, two things must be remembred.

First, we must put a difference betweene the *person*, and the *offence* or sinne of the person. The sinne of the person is the proper obiect of anger, and not the person, but onely by reason of the sinne. Thus *Dauid* saies of himselfe, that *hee was consumed with anger*; not because the men with whom hee was angrie, were his enemies, but *because they kept not Gods Law*, Psal. 119. 139. Thus *Moses* was angry at the Idolatry of the Israelites, wherewith they had sinned against God, fourty dayes together; and yet hee prayes earnestly vnto God, for their persons, as we reade, *Exod.* 42.

But it is alleadged to the contrarie, that *Dauid* directs his anger against the persons of his enemies, especially in Psal. 109.

Answ. First, Prophets (as hath been said heretofore) were endued with a spirituall measure of zeale; and their zeale was a pure zeale, taken vp specially for the glory and honour of God; but our zeale against our enemies, is commonly mixt with hatred, enuie, and selfe-loue, therefore we must not, nay we cannot follow their examples. Secondly, imprecations vsed by *Dauid*, were perdictions rather then prayers: for hee rather fore-told in them what should come to passe, then prayed that it might come to passe. Thirdly, *Dauid* in his imprecations, accurseth

accurseth not his owne priuate enemies, but the enemies of God; and not all them, but such onely as were incurable: for by the spirit of prophecie, hee knew the state of those, against whom he did pray; so doe not we.

Secondly, we must put a difference betweene the *cause and offence of God*, & the *cause and offence of man*. Now iust anger must bee directed against persons, for the offence of God properly, and not for priuate offence, but onely so far forth, as it tendeth to the offence of God. Thus *Miriam* and *Aaron* murmured against *Moses*, because he had married a woman of Ethiopia. But this was onely a priuate offence, and therefore *Moses* behaued himselfe meekly towards them, *Numb.* 12. 3.

The third thing in good anger, is the right manner of conceiuing it, Wherein these cautions are to be obserued: First, that our anger be mixed and tempered with charity and loue. It is the propertie of God himselfe, *in wrath to remember mercy*, *Hab.* 3. 2. and herein we must be like vnto him. This was *Moses* his practice, who out of his loue praied for those, with whom hee was angry, *Exod.* 32. Secondly, anger against any offence, must be mixed with sorrow for the same offence. Thus Christ was angry with the Iewes, but withall hee sorrowed for the hardnes of their hearts, *Mark.* 3. 5. The reason wherof is this: In any societie whatsoeuer it be, if one member sinneth, the sinne of that one member, is the punishment of the rest that be in that societie; euen as it is in the body, if one part be affected and il at ease, the rest will be distempered. *Paul* saies of himselfe, that he was afraid, lest when he came to the Corinths, God would humble him for their sins, 2. *Cor.* 12. 21. Againe, he teacheth that those which are fallen into any fault, must *bee restored by the spirit of meekenesse*, because we our selues are subiect to the same tentations, *Gal.* 6. 1. And in this regard, he would haue men to mourne with them that haue in them the cause of mourning, *Rom.* 12. 15. Thirdly, iust anger must bee contained within the bounds of our particular calling, and ciuill decencie; that is, so moderated, as it make vs not to forsake our duties which we owe to God and man, nor breake the rules of comlinesse. Thus *Iacob* was angry with *Laban*, and yet he speakes and behaues himselfe as a sonne to his father, euen in his anger, *Gen.* 31. 36. *Ionathan* was angry with *Saul* his father, and yet he withdrawes not any reuerent or dutifull respect from him, 1. *Sam.* 20.

Sect. 2.

The second part of the Question is, When Anger is a vice, and vnlawfull?

Ans. It is a sinne in fiue regards; contrary to the former.

First, when we conceiue it without counsell and deliberation. This rash, hasty, sudden, and violent anger, is condemned by our Sauiour Christ, Math. 5. 22. *Whosoeuer is angry with his brother* vnaduisedly, *shall be culpable of iudgement.*

Secondly, when it is conceiued for no cause, or for a light or trifling cause, *Pro.* 10. 12. *Loue couers a multitude of sinnes.* Therfore euery light offence must not bee the cause of open anger. *Pro.* 19. 11. *It is the glorie of a man to passe by some infirmities.* Eccles. 7. 23. *Take not notice of all the words that men speake, no not of all those which seruants speake vnto their masters.* Besides that, causeless anger is many times forbidden in the Scripture. And *Paul* saith, that *loue is hardly prouoked*, because it will not be moued to conceiue hatred, but vpon weighty and important causes, 1. *Cor.* 13.

Thirdly, when the occasion is iust, yet the measure of anger is immoderate. *Eph.* 4. 26. *Be angry, and sinne not*; and if by infirmitie thou fall into it, *Let not the Sunne goe downe vpon thy wrath.* The reason is added in the next words, *Giue not place to the diuell*; because he is alwayes at hand to inflame the affection, as he did *Sauls*, who therefore in his rage, would haue killed him that was next him.

Fourthly, when it maketh vs to forget our duty to God or man, and to fall to brawling, cursing, and banning. Thus was *Shemei* angry, when hee railed vpon the King, and flung stones at him and his seruants, giuing bad and vnreuerent tearmes, and calling him a man of blood, and a man of *Belial*, 2. *Sam.* 16. 5, 6, 7. Thus did the Disciples forget their dutie of loue vnto their brethren, and in anger desired that fire might come downe from heauen, and destroy the Samaritans, *Luk.* 9. 59. Thus the Iewes, in vndecent and vncharitable manner, gnashed with their teeth at *Steuen. Act.* 7. 54. and S. *Paul* saith, that the fruits of wicked anger, are clamors, and crying speeches betweene person and person in their furie, *Eph.* 4. 31. And thence it is, that we finde *Balaam* in his anger, to haue bin more voide of reason then his Asse, *Numb.* 22. 27.

Fiftly,

Fiftly, when wee are angrie for priuate respects concerning our persons, and not concerning the cause of God. Thus *Cain* is said to be exceeding wroth, and to haue his countenance cast downe, onely vpon a priuate respect, because hee thought his brother *Abel* should be preferred before him, *Genesis* 4.5. Thus *Saul* was wroth with *Dauid*, taking himself to be disgraced, because the people (after the slaughter of the Philistims) ascribed to *Dauid* ten thousand, and to him but a thousand, 1. *Samuel*, 18. 7. In like manner he was angrie with *Jonathan*, for his loue that he bare to *Dauid*, and for giuing him leaue to go to Bethlem, 1. *Samuel* 20.30. Thus *Nebuchadnezzars* wrath was kindled against the three children, because hee tooke himselfe to be contemned of them, *Daniel* 3.19. Thus *Haman*, meerely in regard of priuate disgrace, groweth to great indignation against *Mordecai*, *Esther* 3. verse 5. Thus *Asa* was angrie with the Prophet *Hanani*, because hee thought it a discredit to him, to be reproued at his hand, 2. *Chro.* 16.10. And in this sort were the Iewes filled with wrath at Christs reproofe, *Luk.* 4. 28. shewing thereby, as it is truely expounded by the Commenter, that they were very hot in their owne cause, and not in the cause of God.

III. Question.

What is the Remedy of vniust Anger?

Answ. The Remedies thereof are two-fold. Some consist in meditation, and some in practice.

Sect. 1.

The Remedies that stand in Meditation, are of three sorts; some doe concerne God, some our neighbour, and some our selues.

The Meditations concerning God, are specially sixe.

1. Meditation, that God by expresse commandemẽt forbiddeth rash and vniust anger, and commandeth the contrarie, namely, the duties of loue. Reade for this purpose, *Matth.* 5.21, 22. where

where we may obserue three degrees of vniust anger. The first wherof is, that which is inwardly conceiued, and not outwardly shewed, The second, when vniust anger shewes it selfe by signes of contempt, as by snuffing, tushing, changing and casting downe of the countenance. The third, is railing (*thou foole*) which is culpable of Gehenna fire, the highest degree of punishment. Now all these three degrees are murther: and the punishment of a murtherer is, to bee cast into the lake of fire, *Reu.*21.8. Againe, Christ commandeth vs to *reward good* for euill, to *blesse* them that curse vs, and *to doe good* to them that hate vs, if we wil be the children of our Father which is in heauen, *Mat.*5.45. And S. *Paul* wisheth vs, to *ouercome euill with goodnes*, Rom. 12.21.

II. Meditation, that all iniuries which befall vs, doe come by Gods prouidence, whereby they are turned to a good end, namely, our good. Thus *Dauid* saith, that *God had bidden Shemei* to curse him, 2. *Sam.*16.10. And this was the ground of Christs reproofe of *Peter*, *Shall I not* (saith hee) *drinke of the cup which my Father hath giuen me to drinke of?* Ioh.18.11.

III. Meditation. God is long-suffering, euen towards wicked men; and we in this point must be followers of him. In regard of this, God is said to bee mercifull, gracious, slowe to anger, abundant in goodnes & truth, *Exod.*34.6. Hence it was, that hee spared the old world, 120. yeeres. 1. *Pet.*3.19 Hee spared the Israelites, after their Idolatry, 390. yeeres, *Ezek.*4.5. Besides this, we haue example of the lowlines and long-suffering of Christ, who saith, Mat.11.29. *Learne of me, for I am humble & meeke:* and of whom it is said, 1. *Pet.*2.22. *When he was reuiled, he reuiled not againe: when he suffered, he threatned not, but committed his cause to him that iudgeth righteously.* Now because some may haply say, that these examples of God and Christ are too perfect for man to followe, who cannot imitate God in all things; therefore besides them, consider further the examples of some of the seruants of God. *Moses*, when the people murmured at him, did not answer them againe by murmuring, but cried vnto the Lord, *What shall I do to this people? for they be almost ready to stone me*, Exod.17.4. And *Steuen*, when he was stoned, praied for his enemies, *Lord, lay not this sinne to their charge*, Act.7.60.

IV. Meditation is, concerning the goodnes of God towards

wards vs; an argument whereof is this, that he doth euery day forgiue vs far more offences, then it is possible for vs to forgiue men.

V. Meditation. All reuenge is Gods right, and hee hath not giuen it vnto man, Rom. 12.19. *Vengeance is mine, I will repay, saith the Lord.* And man by reuenging his owne quarrell, makes himselfe both the iudge, the witnesse, the accuser, and the executioner.

VI. Meditation, is, touching Christs death. Hee suffered for vs the first death, and the sorrowes of the second death; much more then ought wee at his commandement, to put vp small wrongs and iniuries without reuenge. His commandement is, *Resist not euill, but whosoeuer shall smite thee on the right cheeke, turne to him the other also*, Math. 5.35. Againe, *Destroy not him with thy meat, for whom Christ died*, Rom. 14.15.

The Meditations concerning our neighbour, are two. The first, is the condition of him, with whom wee are angrie, namely, that he is a brother. *Let there be no strife betweene mee and thee, for we are brethren.* Gen. 13.8. Againe, he is created in the Image of God: wee must not therefore seeke to hurt or destroy that Image. The second, is concerning that equitie which we looke for at the hands of all men. If wee wrong any man, we desire that he would forgiue vs: and therefore wee must forgiue him the iniurie that he doth vnto vs, without vniust anger. This is the very Law of nature, *Whatsoeuer ye would that men should doe vnto you, euen so doe you vnto them*, Math. 7.12.

Meditations concerning our selues, are fixe.

First, he that conceiueth rash anger, makes himselfe subiect to the wrath of God, if hee cherish the same without relenting. Matth. 6.15. *If ye doe not forgiue men their trespasses, no more will your father forgiue you your trespasses.* And Math. 7.2. *Iudge not, that ye be not iudged.* Yea, when wee pray to God to forgiue vs, and doe not resolue to forgiue our brethren, wee doe in effect say, *Lord condemne vs, for we will be condemned.*

Secondly, we are commanded to loue one another, euen as Christ hath loued vs, *Eph.* 5.2. It is the property of loue, to suffer, and to beare, and not to be prouoked to anger, 1. *Cor.* 13. And it is a marke whereby Gods children are discerned, from the children of the Diuell, *that they loue their brethren*, 1. Ioh. 3.10.

Thirdly,

Thirdly, wee are ignorant of mens mindes in speaking and doing: wee know not the manner and circumstances of their actions. And experience teacheth, that much anger comes vpon mistaking and misconstruing them. Whereas contrariwise, if they were theoughly knowne, we could not be so much incensed against men, as commonly we are.

Fourthly, in rash anger, we can doe no part of Gods worshippe that is pleasing to him. We cannot pray: for hee that praies, must lift vp pure hands without wrath, 1. *Tim.* 2. 8. Wee cannot be good hearers of the Word: for S. *Iames* wisheth vs to be swift to heare, and *slow to wrath*; because the wrath of man doth not accomplish the righteousnesse of God, *Iam.* 1. 20, 21.

Fiftly, we must consider what are the fruits and consequents of vniust anger. For first, it greatly annoies the health. It annoies the braine, and pulses; it causes the gall to flow into the stomacke and the bowels; it killeth and poisoneth the spirits; and it is the next way to procure distemper of the whole bodie, and consequently losse of health. Secondly, it makes a man captiue to the Diuel, *Eph.* 4. 27. which we see to be true in *Sauls* example, who being a man full of wrath, and giuing place to his owne rage and fury, an euill spirit entred into him by the iust iudgement of God.

Sixtly, wee must consider the Causes of vniust anger. It is commonly thought, that Anger is nothing but the flowing of choler in the gall, and in the stomacke. But the truth is, anger is more then choler. For it riseth, first, of a debilitie of reason and iudgement in the minde: secondly, from euill affections; as from enuie, and self-loue: thirdly, from the constitution of the bodie, that is, hote and drie. Againe, we reade in histories, that men hauing no gall, haue notwithstanding beene full of anger: and choler indeede is a furtherance, but no cause of anger.

Sect. 2.

The Remedies of vniust anger that stand in Practice, are especially fiue.

The first is, in the time of anger to conceale the same, both in word and deede. *The indignation of a fools* (saith Salomon,

Prou.12.16.) *will bee knowne the same day, but the wise man couereth his shame:* that is, he restraines his anger, which if it should presently breake forth, would be a reproach vnto him. Answerable to this notable speech of *Salomon*, was the wise counsell of * *Ambrose* to *Theodosius*; that after sentence giuen, he should take 30. daies respit before execution. And not vnlike hath beene the practice of the very Heathen in their time. *Socrates* said, *I had beaten thee, but that I was angry. Athenodorus* gaue *Augustus* this rule, that when he was angry, he should first say ouer the whole Alphabet, before he put in execution his anger.

* Ambros. de obit. Theod.

Secondly, wee must depart from them with whom we are angrie. For this affection is as a fire; take the matter away from fire, and it will cease to burne: so let a man depart, and employ himselfe (for the time) some other way, and he shall soone cease to bee angrie. Thus did *Ionathan* depart out of his fathers presence, 1. *Sam.* 20.34. *Abraham* in his anger withdrew himselfe from *Lot*, *Gen.* 13. *Iacob* in wrath departed from *Esau*, *Gen.* 27. 43,44.

Thirdly, we must auoide the occasions thereof: as contentions, and contentious persons. *Doe nothing through contention*, Phil. 2.3. *Make no friendship with an angry man, neither goe with a furious man, least thou learne his waies, and receiue destruction to thy soule*, Prou. 22.26. We must for this purpose, be carefull to auoid all means, that may serue to further the heate of the temperature of such a body, as is apt and disposed to this vnruely passion.

Fourthly, we are to consider that we sinne against God, nor once or twice, but often, yea euery day, and therfore the course of our anger must bee turned against our owne selues, for our sinnes. For this is one property of true repentance, to worke in vs a reuenge vpon our selues, in regard of our sinnes committed against God, and our brethren, 2 *Cor.* 7.11.

Fiftly, we must accustome our selues to the daily exercises of inuocation of the name of God, for this end, that he in mercie would mortifie all our affections, especially this corrupt and violent affection of vniust wrath. And this must we doe, as at al times, so then especially, when anger is creeping vpon vs.

It will be said of some: Our anger is violent, and comes vpon the sudden, and therefore these remedies wil do vs no good.

Answ. Such persons, when their mindes be quiet, must often reade

reade and meditate of the foresaid remedies; & by this meanes they shall be able to preuent hastinesse.

But what if we be ouertaken with anger, what must we then doe? *Ans.* If thou fall into it through infirmitie, yet remember thy selfe, let not the Sunne goe downe vpon thy wrath. *Eph.* 4.26. Consider with thine owne heart, that anger is as a poison; if a man drinkes poison, hee must not suffer it to rest, and flowe into the bodie and veines, but with all speede must purge it out; and so must anger be dealt withall, whensoeuer we are ouertaken with it.

CHAP. IV.

Of Questions concerning Temperance.

TEmperance is a vertue, that moderateth appetite or lust. And this moderation of appetite, stands in foure things.

I. In the vse of Riches.
II. In the vse of Meate and Drinke.
III. In the vse of Apparell.
IV. In the vse of Pleasures; wherein Recreations are to be considered.

Sect. 1.

Concerning the Moderation of Appetite in the vse of Riches, there are two maine Questions.

I. Question.

How farre a man may, with good conscience, proceede in the desiring and seeking of Riches?

The Answer of this Question is the rather to be considered, because this doctrine rightly conceiued and vnderstood, serues greatly for the direction of the whole course of our liues vnto

the end. Heere thereof I will first set downe the Ground to the Answer, and then the Answer it selfe.

The Ground of the Answer, I propound in fiue Rules.

I. Rule. We must consider, that riches and goods are of two sorts: some are necessary, some are more then necessary, which the Scripture calles *Abundance*.

Goods and riches are two waies necessary; necessary to nature, or necessary to the person of a man. Goods necessarie to nature, are those, without which nature and life cannot be well preserued; and these are most needfull. Necessarie in respect of a mans person, are those goods, without which a mans state, condition, and dignitie wherein he is, cannot be preserued.

Now Riches more then necessary, I tearme those, without which both the life of man, and his good estate, may well bee preserued. And whatsoeuer is besides them, is necessary. For example. To the calling of a Student: meate, drinke, and cloth, are necessarie in respect of nature; besides these, other things, as bookes, and such like, are also necessary for him, in respect of his condition and place.

II. Rule. Things and goods are to be iudged necessary and sufficient, not by the affection of the couetous man, which is vnsatiable, but by two other things; the iudgement of wise and godly men, and the examples of sober and frugall persons.

III. Rule. We must not make one measure of sufficiencie of goods necessary for all persons; for it varieth, according to the diuers conditions of persons, and according to time and place. More things are necessarie to a publike man, then to a priuate, & more to him that hath a charge, then to a single man.

IV. Rule. That it is to be iudged necessary, which in some short time to come may bee needfull, though it haue no present vse. For example, the dowrie that a father giues to his daughter at the day of marriage, though it be not presently needefull, yet because in short time it may be necessarie, therefore it is to be reputed amongst necessary goods.

V. Rule. We our selues doe often erre in iudgement, in determining of things necessarie and sufficient for our selues: and therefore when men seeke things competent and necessarie, they must alwaies pray to God, to giue them that, which he knowes in his wisedome, to be meet and necessary, not prescribing a measure vnto him.

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I come now to the Answer of the Question: which is twofold.

The first is this: Man may with good conscience desire and seeke for goods necessarie, whether for nature, or for his person, according to the former rules: but hee may not desire and seeke for goods more then necessarie; for if he doth, he sinneth. The reasons of this answer are these:

First, *Deut.* 17.16, 17. the commandement is giuen to the King, that hath most neede of abundance, that hee *should not multiply his horses, or his siluer, or his gold.* That which the King may not doe, the subiects ought much lesse to doe: and therefore they are not to multiply their goods. For this cause it is a great fault in subiects, remaining (as they be) subiects, to seeke to attaine to the riches of Princes. Againe, *Paul* saith, 1 *Tim.* 6.8. *Hauing foode and raiment, let vs be therewith content.* Besides that, in the petition, *Giue vs this day, &c.* wee craue but onely bread for our sustenance, that is, meete to preserue vs for nature, in that calling wherein we serue God day by day. The prayer of *Agur* is, that God would giue him food conuenient for him, or (as the words signifie) *bread of his statute*, that is, which God in his counsell had appointed and ordained for him, *Prou.* 30.8.

Secondly, seeking of abundance is a hazzard to the saluation of the soule, by reason of mans corruption. Therefore, *Matth.* 13 Riches are called *thornes*, that choake the Word of God sowne in the heart. And 1. *Tim.* 6.9. *They that will*, that is, desire *to be rich*, and content not themselues with things necessarie, *fall into the snare of the diuell.*

Thirdly, seeking of abundance, is a fruit of diffidence in the prouidence of God. Now all fruits of vnbeliefe must be cut off; we must not therefore desire more then necessary.

In the next place, for the better clearing of this doctrine, the Obiections of Couetous men are to be answered.

Obiect. I. Good things are to bee sought for; but abundance is a good thing, and a blessing of God. *Answ.* Good things are of two sorts. Some are simply good, that is to say, good both in themselues and to vs; as remission of sinnes, holinesse, righteousnesse, and life euerlasting in the Kingdome of heauen, and such like: these may we desire, and seeke for. Some againe are good onely in part, which though they be good in themselues,

yet are not alwaies good to vs. Of this kinde is abundance of riches, and store of wealth more then necessary for nature and person. For which cause, riches in abundance, are as the knife in the hand of a childe, likely to hurt, if it be not taken away; because they are (in some men) occasions of sinne, vnlesse God in mercy preuent and hinder them. And for our selues, what know we, whether God will keepe and preserue vs from sinne, when we seeke and labour for abundance?

Obiect. II. It is the promise of God, that riches and treasures shall be in the house of the iust, *Psal.* 112. 3.

The answer is two-folde. First, riches in Scripture sometimes do signifie onely things sufficient and competent: and of them is that place to be vnderstood. To this purpose *Dauid* saies, that *a small thing*, that is, a competent and meane portion, though but very little, is to *the iust man better then great riches to the wicked and mighty*, *Psal.* 37. 16. And whereas *Dauid* in another place affirmeth, that *nothing shall be wanting to them that feare God*, *Psal.* 34. 9. and againe, *They which seeke the Lord, shall want nothing that is good*: the places are to be vnderstood with exception of the crosse and correction, in this sort, that they shall haue competency, vnlesse the Lord intend to chastice and correct them by want. Secondly, if by riches *Dauid* there meaneth abundance, the words must bee vnderstood with this condition; if they bee for their good. For so all promises of temporall things must bee limited with exception, partly of Gods glorie, kingdome, and will, and partly of our good and saluation.

Obiect. III. We must do good to the poore, to the Church, to the common wealth, and wee must also leaue somewhat to posteritie. I answer: we may not doe euill, that good may come thereof. Againe, euery man is accepted of God, according to that he hath, and not according to that he hath not, if there be a readie minde, 2. *Cor.* 8. 12. And the end of a mans calling, is not to gather riches for himselfe, for his familie, for the poore; but to serue God in seruing of man, and in seeking the good of all men; and to this end, men must apply their lines and labours.

Obiect. IV. Wee are called to imitate the Ant, *Prou.* 6. and 13. which gathers in one season, for her reliefe in another. *Ans.* The Ant gathers in Summer, onely things necessary; shee doth

doth not, by the instinct of nature, seeke superfluitie and more then is necessarie.

This doctrine serues to direct and informe almost all the world, to beate down the wicked practice of the vsurer, and to teach euery one of vs to moderate our care in things pertaining to this life.

The second part of the answer is this: If God giue abundance when wee neither desire it, nor seeke it, wee may take it, hold and vse it as Gods stewards. *Abraham* and *Ioseph* of Arimathea are commended for their riches, and yet they obtained them not by their owne seeking, and moyling, after the manner of the world; but walking in their callings, God in his prouidence blessed and multiplyed their wealth. For further proofe of this answer consider but one onely place, Acts 5.4. where *Peter* saith to *Ananias, When it remained, appertained it not vnto thee? and when it was sold, was it not in thy power?* These words import thus much: that if we haue possessions and abundance, we may with good conscience inioy them as blessings and gifts of God.

Against this doctrine it is alleadged first, that our Sauiour saies, *It is a hard thing for him that hath riches, to enter into the kingdome of God*, Mat. 19.23. *Ans.* The place is to be vnderstood of them, that trust in their riches, as it is expounded, *Mark*, 10.24.

Secondly, it is obiected, Wee must forsake all, and become Christs disciples, by the commandement of Christ, *Luk*, 14.26. *Ans.* A man must forsake all, not simply, but in regard of the daily disposition and preparation of his mind; and so a man ought to forsake the things that are dearest vnto him, because he must haue his mind resolued to forsake them. Againe, man must bee content to part with all, not onely in affection, but actually, when it commeth to this point, that either hee must lose them, or renounce Christ.

Thirdly, it is alleadged, that riches are called vnrighteous, *Luk.* 16.9. *Make ye friends of vnrighteous Mammon:* therefore it seemes we may not haue them. *Ans.* Mammon is called Mammon of *iniquity*, not because it is so in it selfe, but because it is so in the common vse, or rather abuse of wicked men: and that in sundrie respects. First, because it is commonly (though not alwaies) vniustly gotten: for it is a hard thing to become rich without iniustice. Secondly, it is made ordinarily, among

sinnefull men, an instrument of many euils. Thirdly, euill gotten goods are vniustly possessed: and no man can be truly tearmed rich, that vniustly possesseth riches.

III. Question.

How a man may with good conscience possesse and vse Riches?

The Answer to this Question, I propound in foure Rules.

I. Rule. They which haue riches, are to consider, that God is not onely *their soueraigne Lord*, but *the Lord of their riches*, and that they themselues are but *the stewards of God*, to employ and dispense them, according to his will. Yea further, that they are to giue an account vnto him, both for the hauing and vsing of those riches, which they haue and vse. This Rule is a confessed truth. In the petition, when wee haue bread in our houses and hands, yea which is more, in our mouthes; when we are in the vse of the creature, euen then we are taught to say, *Giue vs this day our daily bread*, to signifie, that God is our soueraigne and absolute Lord; and that when wee haue the creatures, wee haue no vse of them, vnlesse he giue it vnto vs. Againe, the commandement, Luk.16.2. *Giue an account of thy stewardship*; pertaines to all men that haue riches, though it bee but meate and bread.

II. Rule. Wee must vse speciall moderation of minde, in the possessing and vsing of riches, and bee content with our estate, so as we set not the affection of our hart vpon our riches, Psal.62.10. *If riches increase, set not your heart vpon them*; that is, place not your loue and confidence in them; bee not puffed vp with pride and ambition, because you are rich, Luk.6.24. *Woe be to you that are rich*: that is, that put confidence in your riches, Math.5.3. *Blessed are the poore in Spirit*. Now pouerty of Spirit is, to beare pouerty with meekenes, patience, and obedience, as a crosse imposed by God. And in this sense, the rich man may bee said to bee poore in spirit, if hee bestoweth not his loue and confidence vpon his wealth, but in affection of heart is so disposed, as if he were not rich, but poore. And this pouertie is necessarie euen in the middest of wealth, because it will restraine the

the fury of the vntamed and vnruly affection. Againe, Christ saith, *Math.*10.39. *He that loseth his life for my sake, shall finde it.* Losing there mentioned, is not an actuall losing, but (as before) a disposition or preparation of the heart to lose, for Christs sake (if neede be) the dearest thing we haue, that is, our life. And againe *Luke.*14.26. *If any man come to me, and hate not father and mother,----yea* and his owne life also, *he cannot be my Disciple.* That place is not spoken of actuall, but of habituall hatred. And this stands in a readinesse and inclination of the heart to hate (if neede be) father and mother, yea our owne life for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buy, must be as though they possessed not,* 1.Cor.7.30. that is, in respect of moderation of the affection, and the disposition of the heart. Far otherwise, it is the Law of nature, that he that buies must possesse.

Example of this moderation of the affection, wee haue in *Moses,* who *esteemed the rebuke of Christ, greater riches then the treasures of Egypt,* Heb.11.26. And in *Dauid,* who though he were a King, and a Lord in the earth, yet saith of himselfe, that he was *but a pilgrime & sojourner in it, as all his fathers were,* Psal. 39.13. And hee speakes this in respect of the affection of his heart, and moderation thereof, because he did not fixe the same vpon abundance. And of *Paul*, who professeth in this manner, *I haue learned to be full, & to be hungry: in all things I am instructed,* * or entred to this high point of Christian practice, *to be hungry and to be full,* Phil.4.12. In which text, two things are set downe. First, that Christian moderation or contentment, is a high mysterie; yea that it requires much skill and arte to know, how to be poore and how to be rich. Secondly, that himselfe was a learner of this arte, and that he had bin but entred and initiated into the knowledge thereof.

* *Memnuemai.*

Now, that this Moderation of minde may bee learned and practised, we must remember that two especiall meanes are to be vsed. First, we must labour to be able to discerne betweene things that differ, *Philip.*1.10. How is that? By iudging aright betweene riches temporall, and the true riches, that will make a man rich before God. This gift of discerning was in *Moses*, who vpon a right iudgement in this point, accounted the rebuke of Christ, greater riches, then the treasures of Egypt, *Hebr.*11.26. In *Dauid,* who saies, that *the Lord was his portion,*

when he was a King, and euen in the middest of his riches, *Psal.* 119.57. In *Paul*, who esteemed the best things that were, but base, yea drosse and dung, that he might winne Christ, *Phil.* 3.8. The second meanes of Moderation is, to consider that we are in this world, as pilgrimes and strangers, 1. *Pet.* 2.11. that the best of vs brought nothing into the world, neither shal (when we die) carry ought out of it.

III. Rule. We must vpon the calling of God, forsake our riches, and al that we haue in this world, not onely in disposition of minde, but in deede.

The Word of God teacheth, that there be three Cases, wherein a man is indeede to forsake all.

I. If he be extraordinarily and immediately called, to publish the Gospell to all nations. This was the case of the Apostles and Euangelists; who in regard of their calling, at least for vse, forsooke all that they had, *Matth.* 19.27.

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of them in the dayes of tryall. Thus when our Saniour saith, *Whosoeuer he be that forsaketh not all that hee hath, &c. Luk.* 14. 33. the wordes are spoken of all beleeuers, *in the Case of Confession*, when they are called by God vnto it; and therefore Saint *Matthew* explaines it thus; *Whosoeuer, &c.* for my names sake, *he shall receiue, &c.* Math. 19.29.

III. When in the time of persecution, famine, or warre, the necessitie is so great, that it requires present releese, which can no other way be had, but by giuing and selling the goods that a man hath. In *Psal.* 112. 9. the good man is said to *dispersse to the poore*; this dispersing must not bee vnderstood of all times, but in case of extreme neede. Againe, when Christ saies, Luk. 12.33. *Sell all that thou hast*; this commandement must bee limited: for a man is not bound to sell all at all times, but in the time of great and vrgent necessitie. Thus the Christians in the Primitiue Church, in the dayes of imminent persecution, sold all their possession, Act. 2. And so *Paul* acknowledgeth, that the Church of Corinth releeued the Church of Macedonia, euen beyond their abilitie, in the dayes of extremitie that was in that Church, 2. Cor. 8.

Here, another Question may bee mooned; Whether a man may voluntarily, & of his own accord, giue away al his goods, liue

liue vpon almes, and giue himselfe to fasting and prayer?

Ans. He may in Popish conceit giue himselfe (in this sort) to voluntary pouerty, which they hold to bee lawfull, and (which is more) a state of perfection. We on the contrary doe answer, that this practice is in no sort lawfull, vnlesse a man haue speciall calling and warrant from God so to do. For first, the Law of nature sets downe and prescribes distinction of possessions, and proprietie of lands and goods, and the Gospell doth not abolish the law of nature. Againe, the same distinction and proprietie is allowable by the written law of God. *Salomon* teacheth, Prou. 5.15. that a man must *let his waters flowe out of his cisterne*, but he must *keepe the fountaine to himselfe*. And, Prou. 10.22. *It is the blessing of God to be rich, and he addeth no sorrowes to it*. Men must not therefore voluntarily forsake their riches, and so bring sorrow to themselues. Besides that, *Agur* praies against pouerty; *Giue mee* (saith he) *neither pouertie, nor riches*, Prou. 30.8. *Dauid* makes is a curse, *to be a begger*, Psal. 109. 10. and hee neuer saw the righteous mans seede begging their bread, *Psal.* 36.25. Our Sauiour Christ bids him that had two coates, not to giue both away, but one, Luk. 3.11 And *Paul* saies, *It is a more blessed thing to giue, then to receiue*, Act. 20.35. Therefore he bids euery man to labour with his owne hands, *that he may neede nothing*: that is, that he may not neede the reliefe and helpe of any man, or of any thing, 1. *Thess.* 4. 11,12.

But is is alleadged to the contrarie, Math. 19.21. *If thou wilt be perfect, sell all.* *Ans.* The words are a personall and particular commandement. For this young Prince, whom Christ speaks vnto, was called to become a Disciple of Christ, and to preach the Gospell, Luke 9.59. And the commandement is not giuen generally to all men, but particularly to him alone: and wee cannot make a generall rule of a speciall commandement or example. Againe further, It was a commandement of speciall tryall.

Secondly they alleadge, Math. 10.9. *Possesse neither gold, nor siluer, nor money in your purses.* *Ans.* That commandement was temporall, and giuen to the Disciples, but onely for the time of their first embassage into Iurie; as appeares in the 5. verse, where Christ bids them not to go yet into the way of the Gentiles. And the commandements of their first embassage, were

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reuersed afterward, *Luk.*22.36. Considering then that it belonged onely to their first embassage, when they preached to the Iewes, it was not giuen them for all times.

IV. Rule. We must so vse and possesse the goods wee haue, that the vse and possession of them, may tend to Gods glory, and the saluation of our soules. Rich men must be rich in good workes, and together with their riches, lay vp a good foundation in conscience, against the euill day, 1.Tim.6.18.

For the better practising of this rule, take these three cautions:

I. We must seeke to haue Christ, and to be in him iustified and sanctified: and being in him, then shall wee in him and by him, haue the holy vse of all that wee haue.

Some will say; Infidels haue the vse of riches. *Answ.* They haue indeede, and they are to them the gifts of God: Yet they so enioy them, as that before God they are but vsurpers. They be gifts of God in regard of Gods giuing; but they are abuses and thefts in regard of their receiuing, because they receiue them not as they ought. A father giues a gift vnto the childe, vpon condition that he shall thus and thus receiue it; now the childe steales the gift that is giuen him, and therefore hath it not in that manner, that his father would he should haue it. In like manner doe Infidels steale & vsurpe the blessings of God, to which they haue no iust title, themselues being out of Christ; neither do they vse them in that manner which God requireth, sanctifying them by the word and prayer, 1.Tim.4.5.

II. We ought to pray to God, that hee would giue vs his grace, rightly to vse our riches to his glory, and our owne saluation. For riches and other temporall blessings, to sinnefull men that haue not the gift to vse them well, are dangerous, euen as a knife in the hand of a childe. They are thornes, and choake the grace of God; they keepe those that trust in them, from entrance into the kingdome of heauen. Yea they are the diuels snare, wherby he catcheth the wicked, and holdeth them in it as his will and pleasure.

III. Our riches must bee imployed to necessarie vses. These are first, the maintenance of our owne good estate and condition. Secondly, the good of others, specially those that are of our family or kinred, 1.Tim. 5.8. *Hee that prouideth not for his own, and namely for them of his houshold, he denieth the faith,*

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and is worse then an Infidell. Thirdly, the reliefe of the poore, according to the state and condition of euery man. Fourthly, the maintenance of the Church of God, and true religion, Prou. 3.9. *Honour God with thy riches.* Fiftly, the maintenance of the common-wealth: *Giue tribute* (saith Paul) *to whom tribute belongeth*, Rom. 13.7. *And giue vnto God* (saith Christ) *the things that are Gods, and vnto* Cæsar, *the things that are* Cæsars, *Math.* 22.21. Thus much touching the moderation of the appetite in the vse of riches.

Sect. 2.

In the second place follow those Questions, that concerne the Moderations of our Appetite, in the vse of Meate and Drinke. Concerning which, there are principally two; the answer to the first whereof is the ground of the second.

1. Question.

Whether there bee any difference in the vse of Meates aud Drinkes, now in the times of the New Testament?

Answ. There is a distinction and difference of Meates, to be obserued in sundrie respects.

I. In respect of man, *for healths sake. Paul* counselleth *Timothy*; *Drinke no more water, drinke a little wine*, 1. Tim. 5.23. In which it is plaine, that there is a distinction of meates approoued and commended for man. For euery kinde of foode fittes not euery bodie: meates therefore are to bee vsed with difference. Man was not made for meate, but meate for man.

II. In respect *of scandall.* Some are not to bee vsed at some time, and some are at the same time to bee eaten. Thus *Paul* professeth, that rather then hee would offend his brother, *hee would eate no flesh while the world endureth*, 1. Cor. 8.13. And in Rom. 14. he disputes the point at large, touching the distinction of meats, that is to be obserued, in regard of offending them that are weake.

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III. There is a distinction to bee made, in respect *of ciuill and politick order*; when for the common good of societies, certaine kinds of meates for certaine seasons of the yeere are forbidden. Thus in our common wealth, there are appointed dayes of flesh, and daies of fish, not in respect of conscience, but in regard of order, for the common good of the countrie.

IV. There is a difference of meates, which ariseth vpon the bond of conscience, so as it shall bee a sinne to vse, or not to vse this or that meate. Touching this difference; Before the flood, the Patriarkes (in all likelihood) were not allowed flesh, but onely hearbs, and the fruit of the ground, Gen. 1.29. After the flood, flesh was permitted, but blood forbidden, Gen. 9.3,4. From that time there was commanded a distinction of meates, whereof some were cleane, some vncleane; which distinction stood in force till the death of Christ, and that in conscience, by vertrue of Diuine Law. But in the last daies, all difference of meats, in respect of obligation of the conscience, is taken away; and a free vse of all is giuen in that regard.

This the Scripture teacheth in many places, Act. 10.15. *The things that God hath purified, pollute thou not. Peter* in these words teacheth, that all meates in the new Testament, in regard of vse, were made cleane by God, and therefore that no man by refusall of any kind of meates, should thinke or make them vncleane. Againe, Rom. 14.17. *The kingdome of God is not meate or drinke, but righteousnes, peace, and ioy in the holy Ghost. For whosoeuer in these things seruеth Christ, is acceptable to God and approoued of him.* Hence it appeares, that in the Apostles iudgement, meate and drinke doth not make any man accepted of God, whether bee vseth or vseth it not; but the worship of God is it that makes man approued of him. To the same purpose it is said, 1. Cor. 8.8. *Meat doth not commend vs vnto God.* Againe, Col. 2.16. *Let no man condemne you in meat and drinke, &c.* v. 20. *If ye be dead with Christ, why as if ye liued in the world, are ye burdened with Traditiõs, as Touch not, Taste not, Handle not? All which perish with the vsing.* Here *Paul* would not haue the Colossians burdened with rites and Traditions concerning meates, so as if they vsed them not, they should incurre the blame and condemnation of men: but hee would haue them to vse them freely and indifferently. And his reason is double; First, because they were now freed in conscience, from the bond of the ceremoniall

moniall law touching meates; and therefore they were in conscience much more freed from mens lawes. Secondly, because their traditions are not the rules and commandements of God, but the doctrine and precepts of men. Furthermore, *Paul*, in 1. *Tim.* 4. 3. foretells, that there should be many in the latter dales, that should command to abstaine from meates. To which place the Papists answer, that that was, because such persons taught, that meates were vncleane by nature. But the words are simply to be vnderstood, of meates forbidden with obligation of the conscience; and the text is generall, speaking of the doctrine, not of the persons of those men; nor in ciuill respects, but in regard of the bond of conscience. Lastly, it is a part of Christian libertie, to haue freedome in conscience, as touching all things indifferent, & therefore in regard of meates.

To this doctrine, some things are opposed, by them of contrary iudgement.

Obiect. I. Princes doe make lawes, and in their lawes doe forbid meates and drinkes, and they must be obeyed for conscience sake, *Rom.* 13. 5.

Answ. They doe so; but all these lawes are made with reseruation of libertie of conscience, and of the vse of that liberty to euery person. But to what end then (will some say) are lawes made, if they be made with reseruation? *Answ.* The scope of them is, not to take away, or to restraine liberty, or the vse of liberty in conscience, but to moderate the ouercommon and superfluous outward vse. As for that text, *Rom.* 13. 5. It is to bee vnderstood for conscience sake, not of the law of the Magistrate, but of the law of God, that bindes vs to obey the Magistrates law.

Obiect. II. There was blood and things strangled forbidden, in the councell at Ierusalem, after Christs Ascension, *Act.* 15. *Answ.* It was forbidden onely in regard of offence, and for a time, so long as the weake Iewe remained weake, not in regard of conscience. And therefore afterward *Paul* saies, that all things, euen blood it selfe was lawfull, though not expedient in regard of scandall. 1. *Cor* 6. 12. And to the *pure, all things are pure*, Tit. 1. 15.

Obiect. III. Papists make lawes, in which they forbid some meats, onely to restraine concupiscence. *Ans.* Then they should forbid wine as well as flesh. For wine, spices, and some kindes

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of fish, which they permit, are of greater force to stirre vp lust then the vse of flesh. And hence it is, that Saint *Paul* exhorts men not to be drunke with wine, wherein is excesse, *Eph.*5.18. Againe, I answer, that lust may be restrained by exhortation to temperance, without prohibitory lawes for the obligation of the conscience, which are flat against Christian liberty.

Vpon this Answer a further Question may be made;

Whether a man may with good conscience eate flesh at times forbidden?

Answ. There are two kindes of eating; eating against the Law, and besides the Law.

Eating against the law is, When a man eates, and by eating hinders the end of the law, contemnes the authoritie of the law-maker, frustrates the law it selfe, and withal, by his eating, gives occasion to others to doe the same. This eating is a flat sinne against the fift commandement. For it is necessary, that the Magistrates lawes should be obeyed in all things lawfull, *Heb.*13.17. The master and the parent must be obeyed in all lawfull things, much more the lawes of Magistrates.

Eating beside the law, is, when a man eates that, which the law mentioneth and forbiddeth, but not hurting the law. And that a man may thus eate, sundry cautions are to bee obserued. 1. This eating must be vpon iust cause in a mans owne selfe. 2. It must without contempt of the law-maker, and with a loyall minde. 3. It must be without giuing of offence to any, by his bad example. 4. When it doth not hinder the maine end of the law. 5. When the eater doth subiect himselfe to the penalty, voluntarily and willingly. In this eating, there is no breach in conscience, neither is it a sinne, to eate that which the law forbiddeth. For man hath free libertie, in conscience, to eate that which he doth eat. Now, if he vseth his liberty, and hurt no law, obseruing these cautions, his eating is no sinne. For example: It was Gods law, that the Priests onely should eate the shew-bread. Now *Dauid* vpon a iust cause in himselfe (all the former cautions obserued) eates the shew-bread and sinnes not, because his conscience was free in these things: and therefore *Dauids* eating was not against the Law, but onely beside the law.

II. Question

II. Question.

How wee may rightly vse meates and drinkes, in such sort as our eating may bee to Gods glory, and our owne comfort?

Answ. That we may so doe, some things are to be done before we eate, some in eating, and some after our eating.

Sect. 1.

The thing that is to bee done *before our eating*, is the Consecratiō of the food, that is, the Blessing of the meates which we are to eate. 1. *Tim.* 4. 5. *Every creature of God is sanctified by the word of God, & prayer.* By sanctification there, is not meant that, whereby wee are sanctified by the holy Ghost: neither that, whereby the bread and the wine is hallowed in the Sacrament of the Supper. But it is this; when we are assured, that the creature is made so free, and lawful to vs, in respect of our vse, that we may eate it freely, and with good conscience. By *the Word of God*, *Paul* meanes the word of creation, mentioned in *Gen.* 1. 28, 29. & repeated, *Gen.* 9. 3. as also the Word of God touching the libertie of conscience, namely, that *to the pure, all things are pure*, Tit. 1. 15. It is further added, *and prayer*, that is, prayer grounded vpon the said word of creation, and the doctrine touching Christian libertie; wherby we pray for grace to God, that we may vse the creatures holily to his glorie. VVhat is required before we eate.

The reasons, why this sanctification of our meate is to bee vsed, are these: First, that in the vse of it, wee may lift vp our hearts vnto God, and by this meanes, put a difference betweene our selues and the bruit beasts, which rush vpon the creatures, without sanctifying of them. Secondly, that wee may be admonished thereby, touching the title wee haue to the creatures, which beeing once lost by the fall of *Adam*, is restored vnto vs againe by Christ. Thirdly, that it may be an assured testimony to our hearts, that wee may vse the creature with libertie of conscience, when wee doe vse it. Fourthly, that wee may be sanctified

sanctified to the vse of the creature, as it is sanctified to vs, to the end that wee may vse it with temperance, and not abuse it. Fiftly, that when wee vse the creature, we may depend on God for blessing of it to make it our nourishment. For no creature can nourish of it selfe, but by Gods commandement, who as *David* saith, *Psal.* 145. 16. *Openeth his hand, and filleth all things liuing of his good pleasure.* And in bread, we must not consider the substance onely, but the staffe, which is the blessing of God vpholding our bodies. Sixtly, that we may not grow to securitie, forgetfulnesse, and contempt of God, and so to prophanenesse in the vse of our meates, and drinkes, as the Israelites did, which sate downe to eate and drinke, and rose vp to play.

Now besides these Reasons, wee haue also the Examples of holy men. This blessing of the meate, was so knowne a thing of ancient times, that the poore maides of *Ramath-zophim*, could tell *Saul*, that the people would not eate their meate, before the Prophet came, and blessed the sacrifice, 1. *Sam.* 9. 13. Christ in his owne familie, would not eate of the fine loaues & two fishes, till he had *looked vp to heauen, and giuen thankes*, Mar. 6. 41. *Paul* tooke bread in the Shippe, and gaue thankes in the presence of all that were with him, *Act.* 17. 35.

The Vse of the first point is: 1. By this doctrine, all persons are taught, but specially gouernours of others, as Masters of families and Parents; neuer to vse, either meates or drinkes, or any other blessing, that they receiue at the hands of God, but with praise and thankes giuing. For this which is said of meates and drinkes, must bee inlarged also to the vse of any benefit, blessing, or ordinance, that wee take in hand, to vse or inioy. 2. Though we doe not simply condemne, but allow of Hallowing of Creatures, yet we detest Popish consecration of salt, creame, ashes, and such like. First, because Papists hallow them for wrong ends, as to procure by them remission of sinnes, to driue away diuels, &c. Secondly, because they sanctifie creatures without the word; yea though they doe it by praier, yet it is prayer without the Word, which giueth no warrant thus to vse the creatures, or to these ends; and therefore of the same nature with magicall inchantments. Thirdly, if the creatnre must be sanctified for our vse, before wee can vse it, then we our selues must be sanctified both in soule and body, before we can be fit for the vse & seruice of God. Looke

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as the creature, by the hand and prouidence of God, is presented before vs, to serue vs; so must wee being strengthned and nourished by the same, giue vp our selues, soules, and bodies, to serue and honour him. Yea, our sanctifying of the creature to our holy vse, should put vs in minde of sanctifying our selues to his glorie. So soone as the Prophet *Esay* was sanctified by God vnto his office, then hee addressed himselfe and not before; and said, *Lord, I am here*, Esa.6.8. and so wee our selues, before wee can performe any acceptable dutie vnto God, must be purged and clensed. The sonnes of *Aaron* would not doe this honour vnto God, by sanctifyng his name before the people, and therefore God glorified himselfe in their death, and temporall destruction, *Leuit.*10.2. And when *Moses* the seruant of God, failed in the sanctification of his name, by the circumcision of his sonne; Gods hand was vpon him to haue destroyed him. This point is duely to bee obserued of all, but principally of such as are appointed to any publike office; if they will serue God therin with comfort and incouragement, they must first labor to be sanctified before him, both in their soules and bodies.

Sect. 2.

I come now to the second thing, required for the right and lawfull Vse of meates and drinkes, namely, a Christian behaui-our *while we are in vsing them.* What is required in our eating.

For the better vnderstanding whereof, wee are to consider two points. First, what we may doe; and then, what we must do in vsing the creatures.

1. Touching the former; Wee may vse these gifts of God, with Christian libertie: and how is that? not sparingly alone, and for meere necessitie, to the satisfying of our hunger, and quenching of our thirst; but also freely and liberally, for Christian delight and pleasure. For this is that liberty, which God hath granted to all beleeuers. Thus wee reade, that *Ioseph* and his brethren with him, did eate and drinke together *of the best*, that is, liberally, *Gen.*43.34. And to this purpose *Dauid* saith, that *God giueth wine, to make glad the heart of man, and oyle to make the face to shine, as well as bread to strengthen the bodie*, *Psal.* 104.15. And the Lord threatneth to bring a punishment vpon his people, *Agg.* 1.6. in that hee would giue them his

creatures indeede, but such a portion of them, as should onely supply their present necessities, and no more. *Yee shall eate* (saith he) *but ye shall not haue enough: ye shall drinke, but ye shall not be filled.* Againe, we reade that *Leui* the Publican made our Saniour Christ *a great feast* in his owne house, *Luk*, 5.29. At the marriage in Cana a towne of Galile, where Christ was present, the guests are said, according to the manner of those countries, to haue *drunke liberally*, *Ioh.* 2.10. And at another place, in supper time, *Marie* is said to haue taken a box of precious and costly oyntment, and to haue anointed his feete therewith, so as the *whole house was filled with the sauour of the ointment*, *Ioh.* 12.3. *Iudas* indeede thought that expence which she had made, superfluous: but Christ approoues of her act, and commendeth her for it.

I adde further, that by reason of this libertie purchased vnto vs by Christ, wee may vse these and the like creatures of God, with *ioy and reioycing*. This is the profit that redoundeth vnto man, in the vse of them, that *he eate and drinke, and delight his soule with the profit of his labours*, *Eccles.* 2.24. The practice hereof wee haue in the *Acts*, 2.46. where they of that Church that beleeued, are said *to eate their meate together with gladnesse, and singlenesse of hart*. And yet this reioycing in the creatures, must be limited with this clause; that it be *in the Lord*: that is to say, a hurtlesse and harmelesse ioy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practice of the world, who solace and delight themselues in the vse of Gods creatures; but so, as with their ioy is ioyned the ordinary traducing of the Magistrate, Minister, and those that feare God, and wil not runne with them to the same excesse of riot, 1.*Pet.* 4.4.

II. The second point is, what wee must doe, when wee take the benefit of Gods creatures; a matter of great consequence in the liues of men. And it is this, that we vse our libertie in the Lord, and whether wee eate or eate not, we must do both *to the Lord*, Rom. 14.6. This is done by labouring, both in eating, and in abstinence. to approoue the same vnto God, vnto his Saints, and vnto our owne consciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when hee eateth or drinketh, hee doth it in the Lord, and to the Lord; the other, doth it not to the Lord,

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but to himselfe, that is, to the satisfaction and contentment of his owne carnall delight and pleasure.

That a man may eate *to the Lord*, there are foure things distinctly to be obserued.

1. That in our eating, we practice Iustice. *Salomon* saith, *The bread of deceit*, that is, gotten by vnlawfull meanes, *is sweet vnto a man: but afterward his mouth shall bee filled with grauell, Prou.* 20.17. And *Paul* giues a rule to the Church of Thessalonica, that *euery man should eate his owne bread*: that is, the bread which is procured and deserued by his owne iust and honest labour, 2. *Thess.* 3.2. This first thing serues to checke a number of men, that liue in the daily practice of iniustice, by spending their goods in good fellowship, at Tauernes & tippling houses, neglecting (in the meane while) the maintenance of their owne charge, by following their honest labour; and by this meanes do euen rob their families of their due and right.

II. That we may eate to the Lord, wee must practise Loue and Charity in our eating. How is that?

First, we must giue offence to no man whatsoeuer. *It is good*, saith *Paul, neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, is offended, or made weake, Rom.* 14.21.

Secondly, in our eating, we must haue respect of the poore. Thus *Nehemiah* exhorteth the Iewes that were mourning for their sinnes, to be chearefull, *to eate of the fat, and drinke the sweet, and send part vnto them for whom none was prepared*: that is, to them that were poore, *Nehem.* 8.10. And the Prophet *Amos* inueigheth against some of the Princes of Israel, who *drunke wine in bowles, and anointed themselues with the chiefe ointments, and were not sorry* for the affliction of *Ioseph*: that is, did not relieue the poore brethren that were led captiue, and wanted food and maintenance, *Amos* 6.6.

III. Wee must vse our meate in sobrietie. Sobrietie is a gift of God, whereby wee keepe a holy moderation in the vse of our diet, *Prou.* 23.1, 2. *When thou sittest to eate, &c. consider diligently what is set before thee, and put the knife to thy throate*, that is, be very careful and circumspect in taking thy food, bridle thine appetite, take heed thou doest not exceed measure.

If it be asked, What rule of moderation is to be obserued of all, whether they be men or women, young or old?

I answer. First, one mans particular example, must not be a rule of direction to all. In the East countries, we reade, that men haue liued, and doe yet liue a great time with a little; for example, with parched corn and a cake. Now this example of theirs, is no rule to vs that liue in these parts. For their countrie is hotter then ours, and therefore lesse might serue them then vs: we are hot within, and so our appetite is the more strong. Againe, in eating we may not iudge or condemne him that eateth more, or lesse, then we our selues, because his eating is no rule to vs.

Secondly, a mans owne appetite, is not to be made a rule of eating for others. For a man must not eat, so long as his stomacke craues meate; left hee fall into the sinne of gluttony, *Rom.* 13.13. And this sinne is noted by our Sauiour Christ, to haue beene in the old world, in the daies of *Noah*, *Math.* 24.38. when they gaue themselues to* *eating and drinking like the brute beasts:* for so the word signifies.

*Trógontes.

If then neither example, nor appetite may rule our eating, what be the right rules of Christian moderation in this behalfe?

Answ. That we may not exceede measure, we must keepe our selues within these limits:

First, our food must not goe beyond the condition, place, abilitie, and maintenance that God hath giuen vs. *Iohn* the Baptist being in the wildernesse, contented himselfe with very meane fare, agreeable both to the manner of that countrey, and to his owne calling, and condition of life. *His meate was locusts and wild hony*, *Math.* 3.4.

Secondly, it must be framed to the order and difference of time and place. Against this Rule the rich glutton offended, who fared deliciously euery day, without any difference of time or place, *Luk.* 16. *Salomon* pronounceth a woe to that Land, *whose Princes eat in the morning*, *Eccl.* 10.16. S. *Paul notes it a fault in a Minister, to be* giuen to wine*, 1. *Tim.* 3. that is, a common tippler, and one that loues to sit by the wine morning and euening, day by day.

* Paroinos.

Thirdly, euery man must eate and drinke so much, as may serue to maintaine the strength of his nature, of his body and minde, yea so much as may serue to vphold the strength of grace in him. *Salomon* the King of Israel, would haue all Princes

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to eate *in time, for strength, and not for drunkenneße, Eccles.* 10.17. *Esay* notes it as a iudgement of God vpon men, when they vse feasting and mirth, and haue not grace to consider *the workes of God, Esay* 5.12. Our Sauiour would haue all men so to eate and drinke, that they may bee the fitter to *watch and pray*, Luk. 21. 34,36. And the Apostle *Paul* exhorteth men, *not to bee drunke with wine wherein is excesse, but to be filled with the holy Ghost, Eph.* 5.18. His meaning is, that men ought so to eate and drinke, that their bodies, mindes, and senses, may not bee made thereby more heauie, but rather more lightsome and able to performe their duties to God and man. For if they so eate, as that thereby they bee hindered in this behalfe, they are guiltie of excesse and riot, which is greatly displeasing to God, and offensiue to men. This rule seruetb to admonish some persons, who (as the Prouerbe is) are good forenoone-men, but bad afternoone-men; because in the morning they bee sober, but for the most part ouercome with drinke after dinner.

IV. Euery man must eate his meate *in Godlineße*. This is indeed to eate vnto the Lord, and it may be done by obseruation of these rules:

First, by taking heede of the abuse of any creature appointed for foode, by Intemperance. This abuse holy *Job* suspected in his sonnes, while they were a feasting; and therefore he sent day by day, and sanctified them, and *offered vp burnt offerings* vnto God *according to the number of them all, Iob* 1.5.

Secondly, by receiuing the creatures, as from the hand of God himselfe. For this very end did God, by expresse word, giue vnto *Adam* euery *hearbe bearing seede*, which was vpon the earth, *and euery tree wherein was the fruit of a tree bearing seed* for his meate, that he might receiue it, as God had giuen it vnto him from his own hand, *Gen.* 1.29. Thus *Moses* said vnto the Israelites touching Manna: *This is the bread, which the Lord hath giuen you to eate, Exod.* 16.15. This *Dauid* acknowledged saying, *Thou gineſt it them, and they gather it, thou openest thy hand, & they are filled, Psal.* 104.28. and 145.15. The Lord vpbraideth Israel with this fault, by the Prophet *Hosea*, *She did not acknowledge that I gaue her corne, and wine, and oyle, and multiplied her siluer & gold, Hos.* 2.8. Yea, it is noted as an argument of Gods loue to Israel, by the Prophet *Ioel*, that *he sent them corne, wine and oyle, that they might be satisfied therewith, Ioel.* 2.19.

By this dutie, are iustly to bee reprooued the careleſſe and godleſſe behauiours of ſundrie perſons, who (with the ſwine) feede vpon the creatures of God, but neuer lift vp their eyes or hands vnto him, of whom, and from whom they doe receiue them. The very bruite beaſt can teach them a better leſſon. For (as *Dauid* (ſaith) *The Lyons roaring after their prey, do ſeeke their meate from God, Pſalm.* 104.21. Yea, the heauens and the earth, and all that are in them, doe alwaies depend vpon his prouidence; and are altogether guided and directed by him, *Iob* 38. And ſhall not man much more haue an eye vnto his Creator, and wholly depend vpon him, for all bleſsings, from whom hee receiues life and breath, and all things?

Thirdly, wee muſt receiue theſe creatures from God our Father, *as tokens of our reconciliation* to him in Chriſt. So ſaith Saint *Paul, Giuing thanks alwaies for all things, to God euen the Father, in the name of our Lord Ieſus Chriſt, Eph.5.20.* Thus we hold and receiue Gods bleſsings: and hee that holds and receiues them otherwiſe, is an vſurper, and not a right and lawfull poſſeſſour of them.

Fourthly, wee muſt learne to bee content with that portion that God aſsigneth to vs, bee it neuer ſo ſmall; and withall labour to ſee the goodneſſe of God, euen in the meaneſt fare that may be. Our table is (as it were) a liuely Sermon to vs, of Gods ſpeciall prouidence ouer our bodies. For firſt, in reaſon, dead fleſh ſhould rather kill vs, then giue vs nouriſhment; and yet by his bleſsing and prouidence, it continueth life and ſtrength. Againe, both wee and our meate are but periſhing: and therefore when wee feede thereon, it may ſerue to ſtirre vs vp, to ſeek for the foode of the ſoule, that nouriſheth to life euerlaſting, *Ioh.* 6.27. Furthermore, looke as euery creature ſerues for our vſe, euen ſo ſhould wee our ſelues conſecrate our ſelues vnto God, and ſerue him both with our ſoules and bodies, as before hath been ſhewed.

Sect. 3.

What is required after our meate.

The third & laſt point is, what we are to do, & how to behaue our ſelues *after our meate*? This *Moſes* teacheth the Iſraelites, *Deut.*8.10. *Whē thou haſt eaten & filled thy ſelfe, thou ſhalt bleſſe the Lord thy God.* This praiſing or bleſsing of God ſtands in 2. things.

First,

First, in a holy remembrance, that God hath giuen vs our foode. For being once filled, we must take heed, we forget not God, who hath opened his hand, and plentiously refreshed our bodies with his creatures, *Deut.* 8.11.

Secondly, wee must make conscience in lieu of thankfulnesse to God, to employ the strength of our bodies in seeking his glorie, and walking according to all his lawes and commandements. *Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God,* 1.*Cor.* 10.31. VVe may not liue idlely, and giue our selues to riot and gaming, but labour to serue God and our countrey, in some profitable course of life; lest it be said of vs, as it was once of the old Iewes, that we sit downe to eate and drinke, and rise vp to play.

To this I adde one thing further, that when we haue eaten to our contentment, and something remaine, care must bee had to reserue it, and not to cast it away. For this purpose, we haue the example of Christ, who commandeth *to gather vp the broken meate that remaineth, that nothing be lost,* Ioh.6.12. The reason is, because these reliques and fragments, are part of the creatures; yea, they are as wel Gods good creatures, as the rest were, and must be preserued to the same vse.

Now if these may not bee abused, or lost, much lesse ought the gifts of the minde, which are greater and farre more precious, be suffered to miscarry, but rather to bee preserued and increased. A good lesson for such as haue receiued any speciall gifts of nature, or grace from God: that they mis-spend them not, or suffer them to perish, but carefully maintaine them to the glorie of God, and the good of others.

To conclude this Question, wee are all to bee exhorted to make conscience of this dutie, to vse the good blessings of God in such sort, as they may alwaies tend to the honour of the Giuer, auoiding all excesse and riot.

Reasons to mooue hereunto, may bee these: 1. Excesse destroies the body, and kills euen the very naturall strength and life thereof. 2. It brings great hurt to the soule of man, in that it annoyeth the spirits, it dulleth the senses, it corrupteth the naturall heate and good temper of the bodie. Now these things beeing the helpes, and next instruments of the soule, if they be once corrupted and decaied, the soule it selfe will at length bee brought to the same passe. 3. Let this bee considered, that a

Woe belongs vnto them, that eate and drinke immoderately, *Esa.* 5. 11. And for this very sinne, the Lord led his owne people into captiuitie, vers. 13. Yea, the drunkard and the glutton shall become poore, *Prou.* 23. 21. And both shall equally, with their pompé and excesse, descend into Hell, *Esay* 5. 14. 4. VVe should be willing to part from all for Christs sake, much more from our excesse; and shall wee thinke it possible for a man to forsake all, euen his owne life, that will not forsake excesse and intemperance, in the vse of Gods creatures?

It wil be said of some, We are not drunken, though we drink much. *Answ.* It is a policie of the Diuell, to delude men withall, when he perswades them, that much drinking is not amisse, if a man be not ouertaken therewith. For it is a sinne to liue and sit daily by the wine, to bee alwaies bibbing and sipping. VVe know not when or where wee shall die, and we are commanded to watch ouer our hearts, that wee bee not ouercome with surfetting and drunkennesse. VVhat a madnesse then is it, to giue ouer our selues to such immoderate excesse; whereby we are vtterly disabled from these, and all other duties of godlinesse?

Sect. 3.

In the third place wee come to those Questions, that concerne the Moderation of our appetite in the vse of *Apparell.* And of this kinde there bee two principall Questions; the former of them, being nothing else, but an introduction to the latter.

1. Question.

Whether ornaments of gold, siluer, precious stones, silkes and veluets, &c. may not lawfully be vsed?

Answ. There is a lawfull vse of these things; yet not in all, but only in them to whom they belong. Reasons of the Answer are these:

I. Gold

I. Gold and siluer, &c. are the gifts of God, and serue not only for necessitie, but for ornament and comelinesse.

II. Wee haue the examples of sundrie persons in Scripture, which doe warrant the vse of these creatures, and blessings of God. *Abraham* by his Steward sends vnto *Rebecca a golden abiliment, or earing of halfe a shekel weight, and two bracelets of tenne shekels weight of gold*, Gen.24.22. And it is said, that when she receiued it, shee ware the Iewell of gold *in her forehead*, and the bracelets *vpon her hands*, vers.47. *Ioseph* being aduanced in *Pharaohs* Court, had *the signet of* Pharaoh *put vpon his hand, and a chaine of gold about his necke, and was arrayed in fine linnen*; all which were the ornaments of Princes in those countreys, *Gen.* 41.42. Againe, all the Israelites did weare *earings of gold*, which afterward they tooke off from their eares, and gaue them to *Aaron*, to make thereof the golden calfe, *Exod.*32.3. And they are not blamed for wearing them, but because they put them to Idolatrous vses. So it is said of king *Salomon*, that he had siluer in such abundance, that, according to his state, hee gaue it in Ierusalem as stones, 2.*Chron.*9.27. And Christ speaketh of the royaltie of *Salomon*, as of a rare and excellent thing which himselfe approoued, howsoeuer hee preferres the glory of the Lillies of the field before it, *Matth.*6.29. The daughter of *Pharaoh* is said to bee brought vnto *Salomon, in a vesture of gold of Ophir*, that is, in a garment of the finest beaten gold, *Psalm.* 45.10. All these examples doe shew thus much, that there is a lawfull vse of these things in them to whom they appertaine.

Against this doctrine, some things are obiected.

Obiect. I. In some places of Scripture, women are forbidden to weare costly apparell and gold. For *Paul* willeth *Timothy*, that the women aray themselues in comely attire, not *with broidered haire, or gold, or pearles, or costly apparell*, 1.Tim.2.9. And to the same purpose *Peter* speaketh, 1.*Pet.*3.3.

Answ. First, these ornaments are not by *Paul* and *Peter* simply forbidden, but the abuse of them in riot and excesse. For persons that were in those times called, were of meaner estate; and the Churches in the dayes of the Apostles, consisted (for the greater part) of poore, base, and meane men and women, 1.*Cor.*1.28. These things therefore are forbidden them, because the vse of gold & precious ornaments, is nothing else but meere

meere riot, in those that are but of a meane condition. Secondly, I answer, that the Apostles in the places alleaged, doe reproone a great fault, which was common and ordinarie in those daies. For men and women desired, and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which consisted of gold, pearle, and costly apparell, to be the principall: whereas indeede the chiefe ornaments of a Christian, should be the vertues of Modestie and Humilitie, seated in the minde, and testified in the outward carriage.

Obiect. II. The Prophet *Esay* condemneth these things in particular. For it seemeth, that he had viewed the wardrobes of the Ladies of the Court in Ierusalem, Chap.3.18, &c. where hee makes a Catalogue of their speciall attires and ornaments, and pronounceth the iudgements of God against them all.

Answ. Some of the ornaments, which the Prophet there mentioneth, are indeed meere vanities, that were of no moment, and serued to no necessarie or conuenient vse or end at all. Againe, others of them were in themselues things lawfull, and the Prophet doth not condemne them at all, as they haue meete and conuenient vse: but he condemnes them in this regard, because they were made the instruments and signes of the pride, wantonnesse, vanitie, and lightnesse of those women. The truth of this answer will appeare, if we consider the 16. v. of that Chapter, where the Prophet shewes what his drift was in speaking of those things; not to condemne all ornaments, but *the pride* of the daughters of Ierusalem, and their *hautines and wantonnesse*, testified by diuers particular behauiours there mentioned. Againe, some of the things there named, were the like, if not of the same kind, with those which *Abraham* sent to *Rebecca*, and which she did weare, *Gen.*24.22. And therefore we may not thinke, that the Prophet intendeth to condemne all things there specified, but onely the abuse of them, as they were then misapplied to wrong ends, and serued to proclaime to the world, the pride and wantonnesse of the hearts of that people.

II. Question.

II. Question.

What is the right, lawfull, and holy vse of apparell?

Answ. In the vse of Apparell, two things are to bee considered: the Preparation of it, when it is to be worne; and the Wearing, when it is prepared.

Sect. 1.

In the right Preparation of our apparell, two Rules are propounded in Scripture, for our direction. Preparation of apparell.

I. Rule. Our care for apparell, and the ornaments of our bodies, must bee verie moderate. This our Sauiour Christ teacheth at large, *Matth.6.* from the 28. to the 31. verse. Where, commanding men *to take no thought for apparell*, hee forbids not all care, but the curious and immoderate care. The reason is added, because they which walke in their callings, and doe the dutie thereof with diligence, shall haue by Gods blessing, all things needfull, prouided and prepared for them. Hee that dwells in a borrowed house, will not fall a trimming of it, and suffer his owne hard by, to become ruinous. In like manner, our bodie is the house of our soule, borrowed of God, and by him lent vnto vs for a time, and wee are but his Tenants at-will: for we must depart out of it at his commandement. And therefore our greatest care must bee imployed vpon our soules: and the other which concerneth the adorning of our bodie, must bee but moderate. Againe, God in his prouidence clotheth the very hearbs of the field, therefore much more is hee carefull for man. And *Paul* saith, *If wee haue foode and raiment, wee must therewith be content*, 1.*Tim.6.*8. that is, if we haue food, and raiment necessarie for vs and ours, wee ought to quiet our hearts, and haue no further care for our apparell.

It will be said, How shall we know what is necessarie?

Answ. A thing is necessarie two waies: first, in respect of nature, for the preseruation of life and health: secondly, in respect of place, calling, and condition, for the vpholding and mainte-

maintenance thereof. Now wee call that Necessarie rayment, which is necessarie both these waies. For example: That apparell is necessarie for the Scholler, the Tradesman, the Countrey-man, the Gentleman; which serueth not onely to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

If it be asked, Who shall determine and iudge, what is necessarie to these persons and purposes? I answer: Vaine and curious persons are not to be competent Iudges hereof; but in these things, wee must regard the iudgement and example of modest, graue, and frugall persons in euery order and estate; who vpon experience and knowledge, are best able to determine, what is necessarie, and what is not. Againe, though wee must not seeke for more then necessarie apparell; yet if God of his goodnesse, giue vs ability to haue and maintaine more, we must thankefully receiue it, and become good stewards of the same, for the good of men.

But some will say; It seemes, that wee ought not to keepe abundance, when God giues it, because wee may not haue aboue one coate. For *Iohn* giues this rule, *Luk.* 3. 11. *Let him that hath two coates, giue to him that hath none. Answ. Iohns* meaning must needes bee this: Hee that hath not onely necessary rayments, but more then necessarie, hee must giue of his abundance to them that want. For otherwise, his rule should not agree with Christs owne practice, who had himselfe two coates, an inner and an vpper garment, which hee kept and wore. Nor with S. *Pauls*, who had both a cloake and a coate.

This Rule discouers the common sinnefull practice of many men in the world. The greater sort of men are exceedingly carefull, by all meanes and wayes, to follow the fashion, and to take vp euery newfangled attire, whensoeuer it comes abroad. A course flat contrarie to Christs doctrine, which commandeth an honest care onely for necessarie ornaments, and condemneth the contrary, and that vpon speciall reason; because this inordinate and affected care, is commonly a great pick-purse. It fills mens heads and hearts with vaine and foolish thoughts: it makes them wastfully to abuse the blessings of God giuen vnto them, whereby they are disabled, from helping others that are in neede. Whereas the first and principall care, ought to bee for the adorning of the soule with grace, and

putting

putting on the Lord Iesus: and this is it, which will yeeld more comfort to the minde and conscience, then any externall formalitie to the outward state of man.

II. Rule. All apparell must be fitted to the body, in a comely and decent manner; such as becommeth holines. *Tit.* 2.3.

If it be here demanded, How we should thus frame and fashion our attire? The answer is, by obseruing the rules of decency and comelinesse, which are in number seuen.

First, that it be acccording to the sexe: for men must prepare apparell for men, women for women. Tis rule is not Ceremoniall, but grounded vpon the Law of nature, and common honestie. Deut. 22.5. *The woman shall not weare that which pertaineth vnto man, neither shall a man put on womans raiment; for all that doe so, are abomination to the Lord thy God.*

Secondly, our apparell must be made according to our office; that is, such as may be fit and conuenient for vs, in respect of our calling; that it may not hinder or disable vs, in the performance of the duties thereof. Whereupon comes iustly to be condemned the kinde of apparell (specially of women) that is vsed in this age. For it makes them like to an image in a frame, set bolt vpright; whereby it comes to passe, that they can not goe well, and with ease or conueniency, about any good busines, but must of necessitie either sit, or stand still.

Thirdly, our attire must bee according to our ability, and maintenance, either in lands, or in goods and substance. Wee must (as the common prouerbe is) shape our coate according to our cloth, that so we may not be in want, but haue sufficient wherewith to maintaine our families, and to releeue the poore. Which also seruetb to condemne the sinne of many persons, who lay vpon their backes, whatsoeuer they can scrape and gather together; in the meane while, neglecting the honest maintenance of their owne estates for time to come, and the necessary releefe of them, that are in distresse and want.

Fourthly, it must bee answerable to our estate and dignity, for distinction of order and degree in the societies of men. This vse of attire stands by the very ordinance of God; who, as he hath not sorted all men to all places, so he will haue men to fit themselues and their attire, to the quality of their proper places, to put a difference betweene themselues and others. Thus we reade, that *Ioseph* being by *Pharaoh* set ouer all the land

land of Egypt, was arrayed *with garments of fine linnen, and had a golden chaine put vpon his necks*, to put a difference betweene him and the inferiour Princes of *Pharaoh*, *Gen.* 41.42. Thus in ancient times, the captaines and chiefe of the armies did weare fine garments of diuers colours of needleworke, to distinguish them from others, *Iudg.* 5.30. Thus in Kings courts they went in soft raiment, and the poore people in baser and rougher attire, *Mat.* 11.8. By which it appeares, that many in these daies doe greatly offend. For men keepe not themselues within their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confusion, and vtterly ouerturneth the order, which God hath set in the states and conditions of men.

Fifthly, mens attire is to be framed and prepared, according to the ancient and receiued custome of the countrey, wherein they are brought vp and dwell.

Touching this Rule, it is demanded, Whether, if a man see a fashion vsed in other countries, he may not take it vp here, and vse it?

Answ. He may not. For God hath threatned to visit all such as *are cloathed with strange apparell*, Zeph. 1.9. And *Paul* taxeth it as a great disorder in the Church of Corinth, and euen against nature, that men went in *long haire*, and women *went vncouered*, 1. Cor. 11.13, 14. And if this be so, then what disorder is that, when men of one countrey frame themselues to the fashions and attires, both of men and women of other nations? This one sinne is so common among vs, that it hath branded our English people with the blacke marke of the vainest and most new-fangled people vnder heauen. If a stranger comes into our land, hee keepes his ancient and customable attire, without varying or alteration. We, on the contrarie, can see no fashion vsed, either by the French, Italian, or Spanish, but we take it vp, and vse it as our owne.

Sixtly, the garments that we make to couer our bodies, must bee such as may expresse the vertues of our minds; specially the vertues of Modestie, Frugalitie, Shame-fastnesse. They should bee as a booke written with text letters, wherein, at the first, any man may reade the graces that be in the heart. Thus *Paul* exhorteth women, that *they array themselues with comely apparell*,

parell, in shamefastnesse and modestie, not with broidered haire, &c. but as becommeth women that professe the feare of God with good workes, 1 Tim.2.9,10. And our Sauiour commandeth, that the light of our conuersation, euen in outward things, should so shine vnto men, that *they seeing our good workes, may glorifie the Father which is in heauen*, Mat.5.16.

Seuenthly, it must be framed to the example, not of the lighter and vainer sort, but of the graueſt, and the most sober of our order and place, both of men and women. We haue no expresse rule in Scripture, touching the measure and manner of our apparell: and therefore the wise and graue presidents of good and godly men, that are of the same, or like degree with our selues, ought to stand for a rule of direction in this behalfe. To which purpose *Paul* exhorteth, *Whatsoeuer things are pure, honest, of good report, if there be any vertue, &c. thinke of these things which ye haue both learned, and receiued, and heard, and seene in mee, those things doe*, Phil.4.9. Examples hereof wee haue many in the Word of God. Of *Iohn* the Baptist, who had his *garments of Camels haire*, Mat.3.4. Of *Elias*, who is said to *be a hairie man* in respect of his attire, and to be girded (as *Iohn* was) with *a girdle of leather about his loines*, 2.King.1.8. For these rough garments were the principall raiments of Prophets in those times and places, as we reade, *Zach.*13.4. And it was the ordinarie fashion of the Iewish nation, to vse goats-haire, not onely for making of their apparell, but euen of the curtaines that were made for the vse of the Sanctuarie, Exod.36.14. If this rule were practised, it would serue to cut off many scandalous behauiours, in the conuersations of men. For now adaies, men doe striue who shall goe before another, in the brauest and costliest attire; having little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessiue pride and vanitie, is ordinarily maintained by vniust dealing, in lying and deceit, by couetousnesse, and vnmercifulnesse to the poore; sinnes which are so greatly dis-honourable vnto God, that the very earth whereupon men doe liue, can hardly endure the same. Wherefore those that feare God, and haue a care to serue him in holinesse and righteousnesse, ought to hate and detest these courses, renouncing the curious vanitie of the world, and testifying the graces and vertues of their minds, vnto men, euen by their graue and sober gesture and habits of their bodies.

Sect. 2.

Wearing of apparell.

The second thing to bee considered in the right vse of apparell, is the *wearing*, and *putting of it on*. Touching which, two speciall Rules are to bee obserued.

I. Rule. That wee weare and put on our apparell, for those proper ends, for which God hath ordained the same. The ends of apparell, are specially these:

First, for *necessitie* sake; that is, for the defending of the body from the extremitie of parching heate, and pinching cold, and consequently the preserving of life and health. This was the end, for which garments were first made after the fall. And the reason of it is this: Whilest man was yet in the state of Innocencie, before his fall, there was a perfect temperature of the aire, in respect of mans body, and so there was no neede of garments; and nakednesse then was no shame vnto man, but a glorious comelines. Now after that *Adam*, & in him all mankind had sinned, vanitie came vpon all the creatures: and amongst the rest, vpon the aire a maruellous distemperature in respect of heate and cold. For the remedie whereof, it was ordained that *Adam* should weare apparell: which God having once made and appointed, hee hath euer since blessed it as his owne ordinance, as daily experience sheweth. For, our attire which is void of heate and life, doth not withstanding preserue mans bodie in heate and life; which it could not doe, if there were not a speciall prouidence of God attending vpon it.

The second end of apparell, is *Honestie*. For to this end doe wee put it on, and weare it, for the couering and hiding of that deformity of our naked bodies, which immediatly followed vpon the transgression of our first parents: and in this respect also, were garments (after the fall) appointed by God, for the vse of a man.

It is obiected, that *Esay* prophecied naked and bare-foot, *Esay* 20.2. and so did *Saul*, 1. *Sam.* 19.24. I answer: first, that which the Prophet did, was done by commandement, as may appeare in the second verse of that Chapter. For the Lord gaue him commandement so to doe. Againe, hee is said to bee naked, because hee put off his vpper raiment, which was sackcloth, or some other rough garment, that Prophets vsed to weare

weare; but it cannot be prooued, that he put off that garment which was next his flesh and skin.

Concerning *Saul*, there be two answers giuen: One, that he put off his vpper garment, as *Esay* did; for, we are not to imagine, that hee prophecied naked, it being so vnseemely a thing, and euen against the Law of Nature, since the fall. The other answer, and that according to the true meaning of the Text, is; that *Saul*, before the Spirit of Prophecie came vpon him, had put on and wore his warlike attire, wherewith he went out to take *Dauid*: but when the Spirit came vpon him, then hee put off his militarie habit, and went in other attire, after the manner and fashion of a Prophet, and so prophecied. And therefore, whereas hee is said *to goe naked*, the meaning is, that hee stript himselfe of his armour; which both himselfe and his messengers vsed, in pursuing after *Dauid*.

Now, touching the Couering of the bodie with apparell, these things are to be remembred. First, that it must be couered in decent and seemely sort. Thus *Ioseph* wrapped Christs bodie that was dead, in *cleane Linnen Cloth, together with the Spices, Matth.* 27. 59. Secondly, the whole bodie must bee couered, some onely parts excepted, which (for necessitie sake) are left open and bare, as the hands and face; because there is an ignominious shame, not only on some parts, but ouer the whole bodie. And here comes to be reproued the affected nakednesse vsed of sundry persons, who are wont to haue their garments made of such a fashion, as that their necke and brests may be left for a great part vncouered: A practice full of vanitie, and cleane contrarie to this Rule, grounded in corrupted nature. For if the whole bodie be ouer-spred with shame, by sinne, why should any man by such practice (as much as in him lyes) vncouer his shame to the view of the World? The end of attire is, to hide the shamefull nakednesse of the bodie from the sight of men: But such persons as these are, doe hereby expresse the vanitie and lightnesse of their mindes, by leauing some parts of their bodies open and vncouered. Wherein, what doe they else, but euen display and manifest vnto men and Angels their owne shame and ignominie? Nay, what doe they else, but glorie in that, which is (by the iust iudgement of God) reprochfull vnto them? Let all those that feare God, and are humbled in the consideration of their sinnes, which

are the matter of the shame of mankinde, bee otherwise affected.

A third End of apparell is, the *honouring of the bodie.* To this purpose, S.*Paul* saith, 1.*Cor.*12.23. *Vpon those members of the bodie which we thinke most vnhonest, put we on the greater honour, &c.* ver.24. *God hath tempered the bodie together, and giuen the more honour to that part which lacked.* And in 1.*Thess.*4.4. *It is the will of God, &c. that euery one of you should know how to possesse his vessell in holinesse and honour.* These words are spoken of chastitie: but they are generally to be vnderstood of any other vertue belonging to the bodie. Now the reason of this end is plaine: For the bodie of euery beleeuer is the Temple of the Holy Ghost, and a member of Christ, in the kind and place, as well as the soule. Therefore it ought to be both holily and honourably vsed.

For the honouring of the bodie with outward ornaments, we must remember this distinction; some ornaments are inward, and some are borrowed: Inward, are the graces and gifts of God; these are our owne: Borrowed, are gold, siluer, pearles, and precious stones; and these are outward: And of the two, more speciall care ought to be had of the inward, then of the outward and borrowed; for these are indeed faire and honourable in the opinion and estimation of men, but the other are farre more honourable in the sight of God. And therefore Saint *Peter* exhorteth women, that *their apparrell be not outward, as with broidered haire, and gold set about, or in sumptuous garments; but that the hidden man of the heart be vncorrupt, with a meeke and quiet spirit, which is before God a thing precious,* 1.*Pet.*3.3,4.

Now, that we may vse our apparell to the Ends before rehearsed, we are yet further to obserue some speciall Rules, which may serue for our direction in the right adorning of the bodie.

First, euery one must be content with their owne naturall fauour and complexion that God hath giuen them, and account of it as a precious thing, be it better or be it worse: For the outward forme and fauour that man hath, is the worke of God himselfe, fitted and proportioned vnto him, in his conception, by his speciall prouidence. Being then the Lords owne worke, and his will thus to frame it, rather then otherwise; great reason there is, that man should rest contented with the same.

Here

Here comes to be iustly reprooued, the strange practice and behauiour of some in these dayes, who beeing not contented with that forme and fashion which God hath sorted vnto them, doe deuise artificiall formes and fauours, to set vpon their bodies and faces, by painting and colouring; thereby making themselues seeme that which indeed they are not. This practice is most abominable by the very light of Nature, and much more by the light of Gods Word; wherein wee haue but one onely example thereof, and that is of wicked *Iezabel*, 2. *King.* 9. 30. who is noted by this marke of a notorious Harlot, *that shee painted her face.* For what is this, but to finde fault with Gods owne workemanship? and to seeke to correct the same, by a counterfeit worke of our owne deuising; which cannot but be highly displeasing vnto him.

A cunning Painter, when he hath once finished his worke, if any man shall goe about to correct the same, hee is greatly offended. Much more then may God, the most wise and absolute Former and Creator of his Workes, be highly offended with all those, that cannot content themselues with the fauour and feature they haue receiued from him; but will needs be calling his Worke into question, and refining it according to their owne humors and fancies. *Tertullian* in his Booke *de habitu mulierum*, calls such persons, and that deseruedly, *the Diuels handmaids.*

But, may some say, if there be any deformitie in the bodie, may we not labour to couer it? *Answ.* Yes: but we may not set any new forme on the face, or habite on the bodie. Dissembling is condemned, as well in deed as in word: and such is this.

Secondly, wee must place the principall ornament of our soules and bodies in vertue and good workes, and not in any outward things. So would *Paul* haue women to array themselues in comely apparell, *with shamefastnesse and modestie,* 1. *Tim.* 2. 9.

Thirdly, in vsing of ornaments before-named, wee must be very sparing, and keepe our selues within the meane, *Gen.* 24. 22. *Abrahams* seruant gaue *Rebecca* an abiliment of halfe a shekel weight, and two bracelets of ten shekels of gold, which she put vpon her forehead and hands, *ver.* 47. all which were of no great value, and therefore not excessiue, but comely and moderate.

derate. And in the Old Testament, Kings daughters were clad but in party-coloured garments, 2. *Sam.* 13. 18. There was therefore, euen amongst them, great plainenesse.

It will here be demanded, What is then the measure that must be vsed? *Answ.* The Scripture giues no rule for our direction in this point, but the example and iudgement of the sagest and sobereſt persons in euery order, age, and condition; and as they doe and iudge, so must we. As for example: Whether a man should weare a Ruffe single, or double, or tripled, &c. the Scripture in particular giues no direction; onely wee must looke vpon the example of the sobereſt and discreetest persons of our order, and age, and that ought to be our president for imitation.

Fourthly, ornaments must be vsed not alwaies alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went *euery day in costly apparell*, *Luk.* 16. 19. In the dayes of reioycing, wee may put on more outward ornaments: and so they vsed of ancient times, at marriages, to put on wedding garments, *Matth.* 22. But in the daies of mourning, baser and courser attire is to be vsed, as fittest for the time.

Fiftly, wee must adorne our bodies to a right end; to wit, that thereby wee may honour them, and in them honour God. Against this Rule doe those offend, that adorne their bodies to be prayſed, to be counted rich and great persons, and to purchase and procure vnto themselues the loue of strangers. This is the Harlots practice, described by *Salomon* at large, *Prou.* 6. 25. and 7. 10, 16. These are the Ends for which we must attire our selues.

And so much of the first maine Rule to be obserued, in the wearing and putting on of Apparell.

The second maine Rule followeth. Wee must make a spirituall vse of the Apparell which wee weare. How may that be done?

Answ. First, we must take occasion thereby to humble our selues, and that in this manner. When we see the plaister vpon the sore, we know there is a wound: and so, the couer of our bodies must put vs in minde of our shame and nakednesse, in regard of grace, and Gods fauour, by reason of originall sinne. And wee are to know, that it is a dangerous practice for any man to puffe vp himselfe in pride, vpon the sight and vse of his apparell.

apparell. For this is to be proud of his owne shame. Nay, it is as much, as if a theefe should bee proud of his bolts, and of the halter about his necke; garments being nothing else but the couer of our shame, and the signes of our sinnes.

Secondly, by the putting on of our garments, we must be admonished to put on Christ, *Rom.* 13. 14. *Quest.* How shall we doe that? *Ans.* Thus: We must conceiue Christs obedience actiue and passiue, as a couering; and therefore by prayer we are to come vnto God in his name, and intreat him to accept this his obedience for vs: yea, that Christ may bee made vnto vs wisedome, righteousnes, sanctification, and redemption: and we on the other side, made conformable to him in life and death in all morall duties. Lastly, that we may haue the same minde, affection, and conuersation that he had.

Thirdly, when wee put off our clothes, we then are admonished of putting off the old man; that is, the masse and bodie of sinnefull corruption. And we then put him off, when we can by grace hate sinne, and carry a resolute purpose in our hearts of not sinning.

Fourthly, when we clothe our selues, and trusse our attire to our bodies; this should teach vs a further thing: that it behooueth vs, to gird vp our loines, to haue our lights burning, to prepare our selues to meete Christ, whether by death, or by the last iudgement. If we make not these vses of our attire, we do not rightly vse, but rather abuse the same.

In a word, to shut vp this point; we are all to be exhorted to make conscience of the practice of these Rules, and to take heed of pride in these outward things. And in way of motiue hereunto; consider first, how great and hainous a sin pride is. The greatnesse of it may be discerned by foure things.

First, in it, and the fruite thereof, superfluity of apparell, there is an abuse of our wealth, to needlesse and superfluous vses, which ought to be employed to vses more necessarie, as to the good of the Church, common-wealth and familie, and especially for the reliefe of the poore.

Secondly, in this sinne there is an abuse of time. For they that giue themselues to pride, spend so much time in the adorning of their bodies, that they haue no leisure for the adorning and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idlenes, wantonnes, and many other enormities.

Thirdly, in this sinne, there is an abuse of the attire it selfe; in that it is made a signe of the vanitie of the minde, and wantonnesse of the heart, which should bee the signe of a heart religiously disposed.

Fourthly, in it there is a confusion of order in the estates and societies of men. For whereas one order of men should go thus attired, and another after another manner; by this it comes to passe, that equall and superiour are clothed both alike, and that which should bee an occasion to humble vs, is made an occasion to puffe vs vp.

Fiftly, there is a great iudgement threatned against this sin, *Esa.* 2. 11, 12. *Zeph.* 3. 11.

The greatnes of this vice, we are to endeauour, by all means possible, to redresse in our selues. For which purpose, we must bee carefull to see and feele, and withall to bewaile the spiritual nakednesse of our soules; which is a depriuation of the image of God, wherein we are created, according to him, in holinesse and righteousnesse: the want whereof makes vs vgly and deformed in the eyes of God. And the true sense and experience of this, will turne our mindes and thoughts from the trimming of the body, and make vs especially to labour for the righteousnes of Christ imputed, as the only couering which wil keep vs warme and safe from the stormes and tempests of the wrath and furie of God.

Sect. 4.

In the fourth place, we come to the handling of those Questions, that concern the Moderation of our Appetite in the Vse of Pleasures and recreations. And these are specially three.

I. Question.

Whether Recreations bee lawfull for a Christian man?

Answ. Yea, and that for two causes.

First, Rest from labour, with the refreshing of bodie and minde, is necessary, because mans nature is like the bowe, which being

being alway bent and vsed, is soone broken in pieces. Now that which is necessary, is lawfull. And if rest be lawfull, then is recreation lawfull.

Secondly, by Christian liberty, wee are allowed to vse the creatures of God, not onely for our necessitie, but also for meete and conuenient delight. This is a confessed truth: and therefore to them, which shall condemne fit and conuenient recreation (as some of the ancient Fathers haue done, by name, *Chrysostome* and *Ambrose*) it may be said, *Be not too righteous, be not too wise, Eccl.7.18.*

II. Question.

What kindes of recreations and sports are lawfull and conuenient, and what bee vnlawfull and vnconuenient?

Answ. I will first lay downe this ground, that, All lawfull Recreation is onely in the vse of things indifferent, which are in themselues neither commanded nor forbidden. For by Christian libertie, the vse of such things for lawfull delight and pleasure, is permitted vnto vs. Therfore meet and fit recreations do stand in the vse of things indifferent, and not in things either commanded or forbidden. Hence I deriue three Conclusions, that may serue for the better answer of the Question.

1. *Recreations may not be in the vse of holy things*; that is, in the vse of the Word, Sacraments, prayer, or in any act of religion. For these things are sacred and diuine: they stand by Gods expresse commandement, and may not be applyed to any common or vulgar vse. For this cause it is well prouided, that the pageants which haue beene vsed in sundry cities of this land are put downe; because they were nothing else, but either the whole or part of the history of the Bible turned into a Play. And therefore the lesse to bee allowed, considering that the more holy the matter is which they represent, the more vnholy are the playes themselues. Again, all such iests, as are framed out of the phrases and sentences of the Scripture, are abuses of holy things, and therefore carefully to bee auoided. The com-

* Non est bonum ludere cum Sanctis.

mon saying may teach vs thus much. * *It is no safe course to play with holy things.* Lastly, vpon the former conclusion, wee are taught, that it is not meet, conuenient, or laudable for men to mooue occasion of laughter in Sermons.

The second Conclusion. *Recreation may not be made of the sinnes or offences of men.* They ought to be vnto vs the matter of sorrow and mourning. *Dauid shed riuers of teares, because men brake the commandements of God, Psal.* 119.136. *The righteous heart of Lot was vexed, with hearing the abominations of Sodom,* 2.*Pet.*2.8.

Vpon this, it followeth first, that common plaies, which are in vse in the world, are to bee reprooued, as being not meete and conuenient matter of Recreation. For they are nothing else, but representations of the vices and misdemeanours of men in the world. Now such representations are not to be approoued. *Paul* saith, *Fornication, couetousnes, let them not be named among you, as becommeth Saints, Eph.*5.3. And if vices of men *may not be named,* vnlesse the naming of them, tend to the reprooving and further condemning of them, much lesse may they be represented, for the causing of mirth and pastime. For, naming is farre lesse, then representing, which is the reall acting of the vice. Indeed, Magistrates and Ministers may name them: but their naming must be to punish, and reforme them, not otherwise. Againe, it is vnseemely, that a man should put on the person, behauiour, and habit of a woman, as it is also for a woman to put on the person, behauiour and habit of a man, though it be but for an houre. The Law of God forbiddes both, *Deut.*22.3. And that law, for equitie, is not meerely iudiciall, but morall. Nay, it is the law of nature and common honestie.

Here also, the dauncing vsed in these dayes is to be reprooued, namely, the mixed dauncing of men and women, in number and measure (specially after solemne feasts) with many lasciuious gestures accompanying the same: which cannot, nor ought to be iustified, but condemned. For it is no better, then the very bellowes of lust and vncleannes, yea the cause of much euill. It is condemned in the daughter of *Herodias*, dauncing before *Herod. Mark*6.12. And in the Israelites, that sat downe to eate and drinke, *and rose vp to play*, that is, to daunce. Wee reade indeede, of a kinde of dauncing commended in Scripture,

ture, that *Moses*, *Aaron*, and *Miriam* vsed at the redde sea, *Exod.* 15. 20. And *Dauid* before the Arke, 1. *Sam.* 18. And the daughters of Israel, when *Dauid* gotte the victory of *Goliah*, 2. Sam. 6. 14. But this dauncing was of another kinde. For it was not mixt, but single, men together, and women apart by themselues. They vsed not in their dauncing wanton gestures, and amorous songs, but the Psalmes of praise and thanksgiuing. The cause of their dauncing was spirituall ioy, and the end of it was praise and thanksgiuing.

It may be alleadged, that *Ecclesiastes* saith, *There is a time of mourning, and a time of dauncing*, Eccl. 3. And *Dauid* saith, *Thou hast turned my ioy into dauncing*, Psal. 30. 11. And the Lord saith in Ieremie, *O daughter Sion, thou shalt goe forth with the daunce of them that reioyce*, Ier. 31. 4. I answer: first, these places speake of the sacred dauncing before named, and not of the dauncing of our times. Secondly, I say, that these places speake not of dauncing properly, but of reioycing signified by dauncing, that is to say, a hearty reioycing, or merrie-making. Besides that, the Prophet *Jeremie* speakes by way of comparison, as if he should say, Then shall the Virgin reioyce, *as men are woont to doe in the daunce*. And it is sometimes the vse of the Scripture, to expresse things lawful by a comparison, drawne from things vnlawfull: as in the Parables of the vnrighteous Iudge, the vniust Steward, and the Thiefe in the night.

The third Conclusion. *We may not make recreations of Gods iudgements, or of the punishments of sinne.* The law of God forbids vs to *lay a stumbling blocke before the blinde, to cause them to fall*, though it be not done in earnest, but in sport, *Leuit.* 19. 41. Vpon the same ground, wee are not to sport our selues with the follie of the naturall foole. For that is the blindnesse of his minde, and the iudgement of God vpon him. I know, it hath beene the vse of great men, to keepe fooles in their houses: And I dare not condemne the fact. For they may doe it, to set before their eies a daily spectacle of Gods iudgement, & to consider how God in like sort might haue dealt with them. And this vse is Christian. Neuertheleſſe, to place a speciall recreation, in the folly of such persons, and to keepe them onely for this end, it is not laudable. When *Dauid* fained himselfe to be madde, before *Achish* the King of Gath, marke what the Heathen King could say, *Haue I neede of madde men, that ye*

haue-

haue brought this fellow, to play the madde man in my presence? Shall he come into my house? 1.Sam.21.15.

Againe, the bayting of the Beare, and Cock-fights are no meete recreations. The bayting of the Bull hath his vse, and therefore it is commanded by ciuill authoritie; and so haue not these. And the Antipathy and cruelty, which one beast sheweth to another, is the fruit of our rebellion against God, and should rather mooue vs to mourne, then to reioyce.

The Second Answer to the former Question, is this:

Games may be deuided into three sorts. Games of wit or industry, games of hazard, and a mixture of both.

Games of witte, or industry, are such as are ordered by the skill and industry of man. Of this sort are Shooting in the long bowe, Shooting in the Caleeuer, Running, Wrastling, Fensing, Musicke, the games of Chesse, and Draughts, the Philosophers game, and such like. These, and all of this kind, wherein the industry of the minde and body hath the chiefest stroke, are very commendable, and not to be disliked.

Games of hazard are those, in which hazard onely beares the sway, and orders the game, and not wit; wherein also there is (as we say) chance, yea meere chance in regard of vs. Of this kinde is Dicing, and sundry games at the Tables and Cardes. Now games that are of meere hazard, by the consent of godly Diuines, are vnlawfull. The reasons are these:

First, games of meere hazard are indeede lots; and the vse of a lot, is an act of religion, in which we referre vnto God, the determination of things of moment, that can no other way be determined. For in the vse of a lot there bee foure things. The first is, a casuall act done by vs, as the casting of the Die. The second is, the applying of this act, to the determination of some particular controuersie, the end whereof maintaines peace, order, and loue among men. The third is confession, that God is a soueraigne iudge, to end and determine things, that can no other way be determined. The fourth is supplication, that God would by the disposition of the lotte when it is cast, determine the euent. All these actions are infolded in the vse of a lot, and they are expressed, *Act.* 1.vers.24,25,26. Now then, seeing the vse of a lot is a solemne act of religion, it may not be applied to sporting, as I haue shewed in the first conclusion. Secondly, such games are not recreations, but rather

matter

matter of stirring vp troublesome passions, as feare, sorrow, &c. and so they distemper the body and minde. Thirdly, couetousnesse is commonly the ground of them all. Whereupon it is, that men vsually play for money. And for these causes, such plaies by the consent of learned Diuines, are vnlawfull.

The third kinde of plaies are mixt, which stand partly of hazard, and partly of wit; in which hazard begins the game, and skill gets the victorie: and that which is defectiue by reason of hazard, is corrected by wit.

To this kinde, are referred some games at the Cardes and Tables. Now the common opinion of learned Diuines is, that as they are not to bee commended, so they are not simply to bee condemned; and if they be vsed, they must bee vsed very sparingly. Yet there be others that hold these mixt games to bee vnlawfull, and iudge the very dealing of the Cardes to be a lotte, because it is a meere casuall action. But, as I take it, the bare dealing of the Cardes is no more a lotte, then the dealing of an Almes, when the Princes Almner puts his hand into his pocket, and giues, *for example*, to one man sixe pence, to another twelue pence, to another two pence, what comes forth without any choice. Now this casuall distribution is not a lot, but onely a casuall action. And in a lotte, there must bee two things. The first is, a casuall act: the second, the applying of the foresaid act, to the determination of some particular and vncertaine euent. Now, the dealing of the Cardes is a casual act; but the determination of the vncertaine victorie, is not from the dealing of the Cardes in mixed games, but from the wit and skill, at least from the will of the players. But in things that are of the nature of a lot, the wit & will of man hath no stroke at all. Neuertheleſſe, though the dealing of the Cardes, and mixed games, be no lots; yet it is farre safer and better to abstaine from them, then to vse them: and where they are abolished, they are not to bee restored againe; because in common experience, many abuses & inconueniences attend vpon them: and things vnnecessarie, when they are much abused, because they are abused they must not be vsed, but rather remooued, as the brasen Serpent was, 2. *King*. 18. 4.

III. Que-

III. Question.

How are we to vse Recreations?

For answer whereof, we must remember these foure speciall rules.

I. Rule. Wee are to make choice of Recreations, that are of least offence, and of the best report. *Phil.*4.8. *Whatsoeuer things are of good report, thinke of them.* The reason is, because in all recreations, wee must take heede of occasions of sinne, both in our selues and others. And this mooued *Iob*, while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them all, because he thought, *It may be, my sonnes haue sinned, and blasphemed God in their hearts*, Iob 1.5. And not onely that, but I adde further, wee must take heed of occasions of offence in others. Vpon this ground, *Paul* saies, that *rather then his eating should offend his brother, he would eate no meate while the world indured*, 1.*Cor*.8.13. In this regard, it were to be wished, that games of wit should bee vsed onely, and not games of hazard, because they are more scandalous then the other. Lastly, in things that are lawfull in themselues, wee are to remember *Pauls* rule, *All things are lawfull, but all things are not expedient*, 1.Cor.6.12.

II. Rule. Our Recreations must bee profitable to our selues, and others: and they must tend also to the glory of God. Our Sauiour Christ saies, that *of euery idle word that men shall speake, they shall giue an account at the day of iudgement*, Math. 12. 36. Where, by *idle words*, hee meaneth such as bring no profit to men, nor honour to God. And if for idle words, then also for idle recreations, must we be accountable vnto him. Againe, S. *Paul* teacheth, that *whether we eate or drinke, or whatsoeuer we do, we must doe all to the glorie of God*, 1.Cor. 10.31. Therefore the scope and end of all recreations is, that God may be honoured in and by them.

III. Rule. The end of our Recreation must bee, to refresh our bodies and mindes. It is then an abuse of recreation, when it is vsed to winne other mens money. The gaine that comes that way, is worse then vsurie, yea, it is flat theft. For by the

the law, we may recouer things stolne; but there is no law to recouer things wonne. And yet, if play be for a small matter, the losse whereof is no hurt to him that loseth it; and if it be applyed to a common good, it is lawfull; otherwise, not.

IV. Rule. Recreation must be moderate and sparing, euen as the vse of meat and drinke, and rest. Whence it followeth, that they which spend their whole life in gaming, as Players doe, haue much to answer for. And the like is to be said of them that haue lands and possessions, and spend their time in pleasures and sports; as is the fashion of many Gentlemen in these dayes.

Now Recreation must be sparing, two wayes.

First, in regard *of time.* For we must redeeme the time; that is, take time while time lasteth, for the procuring of life euerlasting, *Eph.*5.16. This condemneth the wicked practice of many men, that follow this Game and that, to driue away time; whereas they should employ all the time that they can, to doe Gods will: and indeede, it is all too little, to doe that which we are commanded. And therefore while it is called to day, let vs make all the haste we can, to repent and be reconciled vnto God.

Secondly, Recreation must be sparing, in regard *of our affection:* For we may not set our hearts vpon sports; but our affection must be tempered and allayed with the feare of God. Thus *Salomon* sayes, that *laughter is madnesse, Eccl.*2.2. so farre forth, as it hath not the feare and reuerence of the Name of God to restraine it. This was the sinne of the Iewes, reproued by the Prophet, that they gaue themselues to all manner of pleasure, and did not *consider the worke of the Lord*; that is, his iudgements and corrections, *Esa.*5.12. And thus, if Sports and Recreations be not ordered and guided according to this and the other Rules, we shall make them all not onely vnprofitable vnto vs, but vtterly vnlawfull. And so much of the vertue of Temperance.

CHAP.

CHAP. V.

Of Liberalitie.

HItherto wee haue treated of the first sort of Vertues, that are seated in the will, which doe respect a mans owne selfe, namely, of Clemency; which standeth in the moderation of the minde in respect of anger: and Temperance; which consisteth in the moderation of our appetite, in respect of riches, apparell, meate and drinke, pleasures and recreations.

Now we come to the second sort; which respects others beside our selues. And these belong to the practice, either of Courtesie and kindnesse, or Equitie and right. Of the first kinde, is Liberalitie: of the second is Iustice, in shewing or giuing Equity, or Fortitude in maintaining the same. Of these in order.

Liberality, is a vertue, seated in the will, whereby we shew or practise courtesie and kindnesse to others. The principall Questions touching this Vertue, may bee referred to that text of Scripture which is written, Luk. 11. 41. *Therefore giue almes of those things which you haue, and behold, all things shall bee cleane vnto you.*

The words are a rule or Counsell, deliuered by Christ to the Pharises: and the true and proper sense of them, is this: You Pharises giue your selues to the practice of iniustice and oppression, and thereby you defile your selues, and all your actions. For redresse hereof, I propound you this Rule; Practise Charity in giuing of your almes: let your outward good actions proceede from the inward syncere affection of your hearts towards your brethren; and then shall you attaine to a holy and pure vse of your goods. The counsell of *Daniel* to King *Nebuchadnezzar*, Dan. 4. 24. *to breake off his sinnes by the practice of iustice, and his iniquities by mercy to the afflicted*, may be a good Commentary to this Text.

In the words, I consider two things. A remedie, *Therefore giue almes of those things you haue:* and the fruit that followes vpon the remedy, *and behold, all things shall be cleane vnto you.*

Sect. 1.

Sect. I.

The Remedie, is the vertue of Christian Libertie, consisting principally in the practice of Loue and mercy, in giuing of Almes.

For the better vnderstanding whereof, fiue Questions are briefly to be propounded and resolued.

I. Question.

Who, or what persons must giue Almes?

Answ. There be two sorts of men, that are, and ought to be giuers of Almes.

The first sort are Rich men, who besides things necessarie, haue superfluitie and abundance, yea, much more then things necessarie. These are such as haue *the worlds good*, as Saint *Iohn* saith, whereby they are inabled to giue and bestow reliefe vpon others, out of their abundance. Thus Saint *Paul* saith, that *the abundance of the Corinthians, must supply the want of other Churches*, 2. *Cor.* 8.14. Many other proofes might be brought; but these are sufficient in a knowne and confessed truth.

A second sort of giuers, are men of the poore sort, that haue but things necessarie, and sometimes want them too. And because this point is not so easily granted, therefore I will prooue it by the Scriptures.

The man that liues by his worke, is commanded to labour in his calling, that he may haue something to giue to them that want, *Eph.* 4.28. The poore widdow that cast into the Lords treasury of her penurie, but two mites, that is, the eight part of a penny, is commended; and Christ preferreth her almes, before the great gifts of the richer sort, *Luk.* 21.2. The Church of Macedonia beeing poore, and in extreme necessitie, doth yet send releefe to other Churches, and is commended for it by *Paul*, 2. *Cor.* 8.2. Their pouertie excused them not from liberalitie: but they were liberall, not onely according to, but euen beyond their abilitie. Our Sauiour Christ himselfe liued of almes: for *Ioanna* the wife of *Chuza Herods* Steward, & *Susanna* ministred

ministred vnto him of their substance, *Luk.*8.3. Where, by the way wee note, that hee did not liue by begging, as the Papists affirme; but by the voluntarie ministration and contribution of some, to whom he preached. Now, though hee was so poore himselfe, yet hee vsed to giue almes of that hee had, *Joh.*13.29. The Oblations of the Old Testament, for the maintenance of the Altar, were a matter of great cost and charge, in sacrifices, and such like ceremonies; and yet all were charged with them, the poore, as well as the rich. Now in the New Testament, the materiall Altar is taken away, and yet wee haue something in the roome thereof, namely, those that are poore and destitute, which all men are bound in conscience to relieue and maintaine, as once they were to maintaine the Altar. S. *John* commends vnto vs Charitie; not that which consisteth in words onely, but which shewes it selfe in actions, 1.*Joh.*3.18. teaching that the one is no way sufficient, without the other. Lastly, all mankind is distinguished into these two sorts; Some are giuers, some are receiuers of Almes: there is not a third kind to be found in the Scriptures.

Yet here an exception must be added, that this doctrine be not mistaken. There are some persons exempted from this dutie; and they be such as are in subiection to others, and are not at their owne disposition. Of this sort, are children vnder the gouernment of their Parents, and seruants subiect to the authoritie and dominion of their Masters: for the goods which they haue, are not their owne, neither may they dispose of them as they list; they therefore must not be giuers.

It may be asked, Whether the wife may giue almes without the consent of her husband, considering that she is in subiection to another; and therefore all that shee hath, is anothers, and not her owne. *Ans.* The wife may giue almes of some things, but with these cautions: as first, she may giue of those * goods that she hath excepted from marriage: Secondly, she may giue of those things which are common to them both, prouided it be with her husbands consent, at least generall and implicite: Thirdly, she may not giue without or against the consent of her husband. And the reason is, because both the Law of Nature and the Word of God commands her obedience to her husband in all things.

* Ex paraphernalibus.

If it be alleadged, that *Joanna*, the wife of *Chuza Herods* Steward,

ward, with others, did minister to Christ of their goods, *Luke* 8.3. I answer: It is to be presumed, that it was not done without all consent.

Againe, if it be said, that *Abigail* brought a present to *David*, for the reliefe of him and his young men, whereof she made not *Nabal* her husband acquainted, 1. *Sam.* 25. 19. I answer, it is true: but marke the reason. *Nabal* was generally of a churlish and vnmercifull disposition, whereupon he was altogether vnwilling to yeeld reliefe to any, in how great necessitie soeuer: whence it was, that he rayled on the young men that came to him, and draue them away, *vers.* 14. Againe, he was a foolish man, and giuen to drunkennesse; so as he was not fit to gouerne his house, or to dispense his almes. Besides that, *Abigail* was a woman of great wisedome, in all her actions; and that which she now did, was to saue *Nabals* and her owne life, yea, the liues of his whole family: for the case was desperate; and all that they had, were in present hazzard. That example therefore is no warrant for any woman to giue almes, vnlesse it be in the like case.

II. Question.

To whom must Almes be giuen?

Ans. To them that are in need, *Eph.* 4. 28. For the better conceiuing of this answer, we must remember, that there be three degrees of need: The first, is *extreme* necessitie, when a man is vtterly destitute of the meanes of preseruation of life: The second, is *great* need, when a man hath very little to maintaine himselfe, and his: The third, is *common* necessitie, when he hath something, but yet not sufficient or competent.

Now, those that are in the first and second degree of need, they are the persons that must be succoured and relieued. For proofe hereof, consider these places, *Matth.* 25. 35, 36. *I was hungry, and ye gaue me meat; I thirsted, and ye gaue me drinke; I was naked, and ye clothed me; I was sicke, and ye visited me; I was in prison, and ye came vnto me.* Where obserue what person Christ commendeth vnto vs to be relieued; the hungry, thirsty, naked, sick, harbourlesse, and the captiue or prisoner. *Rom.* 12. 20. *If thine*

enemie hunger feed him; if he thirst, giue him drinke. Wee must not only supply the need of our friends, but also of our enemies. 1.*Tim.*5.16. *If any beleeuing man or woman haue widowes, let him minister vnto them, &c. that there may be sufficient for them that are widowes indeed.* Here widowes that are desolate, without friends and goods, are commended to the liberalitie of the Church. *Leuit.*25.35. *If thy brother be impouerished, and hath the trembling hand, thou shalt reliene him; as a stranger or soiourner so shall he liue with thee.* By the *trembling hand,* is meant the man that workes hard for his liuing, and yet cannot by his labour get things necessarie, but must needs stretch out his hand to others, that are in better state, for helpe.

Here two Questions may further be made. First, whether we must giue almes to beggers? I meane such as goe from doore to doore; for they come vnder the degrees of needie persons.

Ans. Beggers are of two sorts: either such as are strong, able to labor, and do somewhat for their liuing; or such as are weake and impotent, vnable to take paines for the maintenance of themselues, or those that belong vnto them.

The first sort are not to be relieued. For touching them, the Apostle hath giuen this rule, *He that will not labour, must not eate,* 2.*Thess.*3.10,12. Euery man must liue by the labour of his owne hands, and feede vpon his owne bread. Againe, such beggers are theeues and robbers, because they steale their labour from the Church and Common-wealth, which is as profitable as Land and Treasure. In the Old Law, if two men striued together, and the one had wounded the other; the offender was inioyned, not onely to pay for the healing, but for the losse of his time also, *Exod.*21.19. And in like manner ought such persons to beare the punishment, both of their theft and of the losse of their labour. And the truth is, they that giue to them in this their loose life, doe maintaine them in wickednesse.

Yet here one Caution is to be remembred: that if such a man be in extreme neede, he must be helped, rather then he should perish; and the Magistrate is to punish him for his idlenesse, and to compell him to labour: The Magistrate, I say; for priuate persons haue no authoritie to inflict punishment in this case.

As for the other sort, that are vnable to worke, they are not allowed

allowed by the Word of God to gather their almes themselues, by begging from doore to doore, but to be relieued at home in their houses. *Deut.* 14. 4. *There shall not be a begger in thee.* vers. 11. *There shall be euer some poore in the Land.* Here the Holy Ghost makes a plaine difference betweene the poore and the begger, forbidding the one, and commanding to helpe the other. Saint *Paul* likewise distinguisheth of Widowes, whereof some haue rich kindred; and they are to be prouided for by them, 1. *Tim.* 5. 4. Others are destitute of friends, and kindred, by whom they may be relieued; and such, he willeth to be maintained by the Church, *vers.* 16. And this is no toleration or approbation of beggers.

Againe, the begging of Almes is the very Seminarie of Vagabonds, Rogues, & straggling persons, which haue no calling, nor are of any Corporation, Church, or Common-wealth: Yea, it doth proclaime to the world, in the eares of all men, the shame eyther of the Magistrate, who restraines it not, hauing authoritie; or of the wealthy and able, that they haue no mercie or compassion. It is also a great disorder in Common-wealths: For the boldest and most clamorous begger carryes away all the almes from the rest; and so relieſe is distributed both vnwisely and vnequally. And howsoeuer it is the good Law of our Land, agreeable to the Law of God, that none should begge that are able to labor, and all men are bound in conscience to see it obserued, that haue any care of the good of this Church and Common-wealth; yet it is a plague of our times, and greatly to be bewailed, that it is neglected, and not put in execution.

In the second place it is demanded, Whether wee must put a difference betweene persons and persons, in giuing our Almes?

Ans. There be three differences of men, that are in need.

The first, is a mans owne: And such are they, that be of his household; for which, he that makes not prouision, is worse then an Infidell, as the Apostle speaketh, 1. *Tim.* 5. 8. Those also which are of a mans owne blood, as father and mother, &c. *Matth.* 15. 5, 6. Now contrarie to this sort, are strangers; to whom wee must not giue: For to neglect a mans owne, and to bestow it vpon forrainers, vnlesse there be iust and necessarie cause so to doe, is a sinne against the Law of Nature.

A second difference of men, is this: Some are of the house-

hold of faith. Saint *Pauls* rule is this, that we preferre them before the other, *Gal 6.10. Do good vnto all men, but specially to them that are of the houshold of faith.*

A third difference. Some are our owne poore, of our towne, land, and countrey; and some be strangers in the same respects. Now, howsoeuer we are debters to all that we can doe good to: yet those that are neerer to vs in habitation or neighbourhood, are to be respected and relieued before others. This the Lord commandeth, *Deut.15.7. If one of thy brethren with thee be poore, within any of thy gates, in thy land which the Lord thy God giueth thee, thou shalt not harden thy heart, and shut thine hand from him.* And these being relieued, we may in the next place afford our helpe to others. Thus did the good Samaritane, in case of necessitie, practise his charitie vpon a stranger, *Luk.10.33.* and is therefore commended by our Sauiour Christ.

III. Question.

How much reliefe must euery man giue?

Answ. Wee must put a difference betweene the almes of priuate men, and of Incorporations or Churches. Touching priuate mens almes, the Scripture hath not determined how much must be giuen, but hath left it to the discreet consideration of euery Christian: And yet it must be remembred which the Apostle saith, that *he that soweth sparingly, shall reape sparingly.* And againe, *Let euery man giue, as he hath determined in his owne heart.* Lastly, he giues a commandement touching the quantitie of giuing, that euery first day of the weeke euery one lay aside by himselfe, and lay vp *as God hath prospered him*; that is, according to the abilitie wherewith God hath blessed him, *1.Cor.16.2.*

But two cautions are propounded in the Word, touching this quantitie.

First, that we must not so giue almes, that others be eased, and wee our selues grieued, *2. Cor.8.13.* It is not Gods will, that wee should giue all that wee haue in almes, and keepe nothing for our selues; but that wee keepe a due proportion in giuing

giuing, and doe that good to others, whereby we may not our selues be hindred or oppressed. Our fountaines and riuers must runne, to serue the necessitie of the stranger, *in vse*, *Prou.*5.16, 17. But yet the *right* must remaine our owne, we may not giue away fountaine and water, and all, *Luk.*3.11. *He that hath two coates, let him part with him that hath none*, that is, he that hath things necessary and in abundance, let him giue freely, yet so as he reserue one coate to himselfe.

Here the Papist is iustly to bee blamed, who holdeth it a state of perfection, to giue away all, and to liue by begging. For this cannot bee, seeing it is against Gods commandement, who will haue some giuen, and not all, one coate, not both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreme necessitie (and not otherwise) we must enable our selues to giue almes, though it be by the selling of our possessions, *Luk.*12.33. *Sell that ye haue, and giue almes:* our Sauiours meaning is, in the case of extreme necessitie; when there is no other way to releeue those that are to be releeued. *Dauid* notes it as a propertie of a mercifull man, that *he dispersith abroad, and giueth to the poore*, *Psal.*112.9. It was practised by the Primitiue Church, in the times of persecution, in the like case, *Act.*4.34,35. And the Church of Macedonia, though they were in want themselues, yet supplyed the extreme want of other Churches, 2.*Cor.*8.1,2.

Now touching the almes of whole bodies, and Churches, this is the Rule: that they should maintaine the poore with things necessarie, fit, and conuenient: as meate, drinke, and cloathing, 1.*Tim.*5.16. And this serues to confute a grosse errour, maintained by learned Papists; who hold, that whatsoeuer a man hath, aboue that which is necessarie to nature and estate, he should giue it in almes. But the truth is otherwise: for a man may and ought to giue almes more liberally, when he hath abundance; yet so, as he is not bound to giue all, but may reserue euen part of his superfluity, for the publike vse of Church and Common-wealth. And to this purpose, is that which our Sauiour saith, *Luk.*3.11. *He that hath two coates*, that is, things necessarie and superfluous, must giue but one, and that in the case of the greatest necessitie; meaning thereby, that all superfluity must not be giuen in almes, saiuing onely in the case aforesaid of extreme want.

IV. Question.

How many waies is a man to giue almes?

Answ. Three waies. First, by free giving to the poore. Secondly, by free lending: for this is oftentimes as beneficiall to a man, as giuing. For this end, there was a law giuen, *Deut.* 15.8. *Thou shalt open thy hand vnto thy poore brother, and lend him sufficient for his neede which he hath.* Luk. 6.35. *Lend, looking for nothing againe.* Exod. 22.25. *If thou lend money to the poore with thee, thou shalt not be an vsurer vnto him, thou shalt not oppresse him with vsury.* Thirdly, by remitting due debt, in case of mens decay and extreme pouerty, *Exod.* 22.26. *If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him, before the sunne goe downe.* 27. *For that is his couering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when he crieth vnto me* (for cold and necessitie) *I will heare him: for I am merciful.* According to this law, *Nehemiah* exhorteth the Rulers and Princes of the Iewes, that had oppressed their poore country-men, saying, *Remit vnto them the hundreth part of the siluer, and of the corne, of the wine, and of the oyle, that yee exact of them for loane, Nehem.* 5.11.

V. Question.

How should almes be giuen, that they may bee good workes, and pleasing vnto God?

Answ. For the right manner of giuing, sundry things are required, but specially these fixe:

First, a man must consecrate himselfe, and all the gifts that he hath and enioyeth, to God and his honour. This duty is commended in the Church of Macedonia, that *they gaue their owne selues first to the Lord, and after vnto them that were in need, by the will of God,* 2. *Cor.* 8.5. And thus the Prophet *Esay* foretelleth, that

that the city Tyrus being conuerted, should consecrate themselues, and their goods to the Lord, *Esa.23.18. Yet her occupying and her wages shall be holy vnto the Lord: it shall not be laid vp nor kept in store; but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable cloathing.*

Secondly, we must giue almes *in faith.* How is that? first, wee must be perswaded, that we are reconciled to God in Christ, and stand in his fauour: and then our almes shall be accepted. For, no worke of the person can please God, before the person himselfe be approoued of him. Secondly, wee must depend vpon God by faith, for the good successe of our almes. Saint *Paul* compares the poore man to a field well tilled, and almes to the sowing of seede, which hath a most plentifull harueft of blessing following it, 2.*Cor.9.* 6. Now as the husbandman, casting his seede into the earth, waiteth vpon God for the fruit thereof, *Iam.5.7.* so must the good man that giues almes, depend vpon God for the euent therof. *Solomon* saies, *He that hath mercy vpon the poore, lendeth to the Lord, and the Lord will recompence him that which he hath giuen, Prou.19.17.* Vpon these grounds must our faith rest, when we doe good to the poore.

Thirdly, we must giue *in simplicity, Rom.12.8. He that distributeth, let him doe it with simplicity,* that is, of meere pitty and compassion, and not for any sinister respect, pleasure, or praise of men, *Math.6.3. When thou dost thine almes, let not thy left hand know, what thy right hand doth.*

Fourthly, we must giue *in loue, 1.Cor.13.3. Though I feede the poore with all my goods, &c. and haue not loue, it profiteth me nothing.*

Fiftly, *in iustice.* For we must not giue other mens goods, but our owne truely gotten, *Esa.58.7. The true fasting is, to breake thine owne bread to the hungry, to bring the poore that wander, into thine owne house, &c.*

Sixtly, with a bountifull and *cheareful minde, 2.Cor.9.7. As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessitie: for God loueth a cheareful giuer.* Our almes must not be extorted, but franke and free. And hence it followeth, that there ought to be no begging from doore to doore, in a Christian Common-wealth. For that shewes, that men part with their almes, of a niggardly and compelled mind. And thus much of the Remedy.

Sect. 2.

In the next place followeth the fruite of the Remedie, in these words, *And all things shall be cleane vnto you.*

Here first I will speake of the false, and then of the true and right fruit of Liberality.

The false fruit is this; that giuing of almes doth merit forgiuenesse of sinne, and satisfie the iustice of God, for the temporall punishment thereof. That we may the better see the errour of this doctrine, I will answer their arguments.

Obiect. I. First, they alleadge out of this text, that giuing of almes *makes all things cleane vnto vs.*

Ans. We must vnderstand the text, thus: If we turne to God, beleeue in Christ, and leaue all our sinnes, then are we cleane and all our actions, and consequently our almes-giuing shall bee cleane vnto vs: for to the pure all things are pure. Now almes and other things are then said to bee cleane vnto a man, when he being himselfe pure, maketh and hath a pure vse of them.

Obiect. II. *Dan.* 4. 24. *Redeeme thy sinnes, by giuing of almes.*

Answ. This place maketh against the Papists: for by *sins*, the Prophet vnderstandeth both the *guilt*, and also the *punishment*. Whereas they affirme, that the guilt of sinne cannot bee redeemed, but by Christ alone, and man onely is to satisfie for the temporall punishment of sinne. Secondly, the word which they translate *redeeme*, doth properly signifie (as it is in the Chalde paraphrase) to *breake off*. As if the Prophet should haue said, Thou art, O King, a mighty Monarch, and thou hast vsed much iniustice and crueltie: therefore, now repent thy selfe, and breake off the course of thy sinnes, and testifie thy repentance, by doing iustice, and giuing almes to the poore, whom thou hast oppressed. Thirdly, the word in the ancient Latine translations, signifieth *to amend*; and then it beareth this sense, Amend thy selfe, and the course of thy life, and let thine iniustice be turned into iustice, thy cruelty into mercy.

Obiect. III. *Make you friends with the riches of iniquity, that when ye shall want, they may receiue you into euerlasting habitations, Luke* 16. 9.

Answ. Receiuing here mentioned, is not by way of merit, as though

though a man could deserue it by giuing almes; but either by way of hearty prayers made by the poore, that they may bee receiued, or else because their almes shall be vnto them a pledge and earnest of their receiuing into Gods kingdome.

Obiect. IV. Prou. 16.6. *By mercy and truth, iniquity is redeemed.*

Answ. 1. *Salomons* meaning is, that by Gods goodnes, and not ours, iniquity is pardoned. 2. If by mercy, is meant mans mercy, then are we to vnderstand it thus; that mercy and truth are euident signes vnto vs that our sinnes are forgiuen, and not the working causes of remission.

Obiect. V. Luk. 14. 14. *And thou* (which giuest reliefe) *shalt be blessed, because they cannot recompence thee*: therefore almes doe merit.

Answ. When God promiseth reward to the giuing of almes, the promise is not made to the worke, but to the worker; and that not for the merit of his person, or worke, but onely for Christ his sake, in whom he is, by whose meanes he stands reconciled vnto God. And so men that practise charity in giuing of almes, are rewarded with blessednes; not for their almes, but according to the mercy of God in Christ.

Now followeth the right fruite of Almes-giuing: and it stands in foure things.

First, they are the way in which we must walke to life euerlasting. I say the way, not the cause either of life, or any other good thing, that God hath promised.

Secondly, they are effects and fruits of our faith: yea, the signes and seales of Gods mercy to vs in Christ. To this purpose S. *Paul* wisheth *Timothy*, 1. *Tim.* 6. 17, 18, 19. to charg them that be rich in this world, that they *doe good, and be rich in good workes, and be ready to distribute, laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.* Now where is the foundation to be laid vp? not in heauen: for that is impossible for vs, and it is laid vp for vs there already by Christ; but in our owne consciences, and that is, our assurance of Gods fauour in this world, and life euerlasting in the world to come: of which assurance, this and other good workes, are signes and seales vnto vs.

Thirdly, Almes comes in the way of restitution of those goods, that haue bin gotten fraudulently, though from whom

wee

we know not. Thus *Zacheus* at his conuersion, for wrongs that he had done he knew not to whom, gaue halfe his goods to the poore, and proclaimed restitution to those that could come forth and challenge him.

Lastly, almes are a notable remedie against couetousnesse. For he that hath a mercifull heart, to bestow vpon the poore, shall easily be content with that he hath, and auoid that sinne whereby otherwise hee falls into tentations and snares of the Diuell, 1. *Tim.* 6. 9.

CHAP. VI.

Of Iustice.

Psal. 15. 2. *He that walketh vprightly, and worketh righteousnesse.*

THe substance of the whole Psalme is a Question, and an Answer. The Question is, who are the members of Gods Church vpon earth, that shall come to life eternall in heauen, vers. 1. The Answer is made in the rest of the Psalm. And in this answer, is contained a description of the parties, by their properties and markes. The first marke is, *walking vprightly*; that is, in truth and syncerity of religion, which standeth in the synceritie of faith, and a good conscience. The second note, is the practice of Righteousnesse.

Now Righteousnesse, or Iustice, is two-fold: the Iustice of the Gospell, and the Iustice of the Law.

Euangelicall iustice is that, which the Gospel reueales, and not the Law; to witte, the obedience of Christ in his sufferings, and fulfilling of the law, imputed to them that beleeue for their iustification; and this is not here meant.

Legall iustice is that, which the law reuealeth, and withal requireth. And it is either vniuersall, or particular.

Vniuersall iustice, is the practice of all vertues: or that, whereby a man obserues all the commandements of the law. Of this *Paul* speaketh, *Rom.* 10. 5. in which place, hee opposeth it to the righteousnesse which is by faith. And *Zachary* and *Elizabeth* are said to be *iust before God*, Luk. 1. 6. namely, by this vniuersall

vniuersall iustice; because they walked in all the commandements, and ordinances of the Lord, indeauouring in all things to please him.

Particular iustice is that, whereby we giue to euery man his right, or due: and of this, *Dauid* here speaking. The reason is, because if it were not so, then this second marke should comprehend vnder it all the rest; and so there would bee no good distinction of these properties, one from the other.

Particular iustice, is two-fold; in *distribution*, or in *exchange*, and *contract*. Iustice in distribution is that, which keepes a proportion in giuing to euery man that honour, dignity, reuerence, reward, or punishment, that is due vnto him.

Of this, there are mooued principally two Questions.

I. Question.

What is that iudgement, which men are to giue, and hold, one to and of another?

Ans. Iudgement is of two sorts: publike, and priuate.

Publike, which is giuen and administred by a publike person, in a publike place. Such is the iudgement of the Magistrate, when heacquitteth or condemneth men, as their deserts are, to temporall punishment. Of which we may reade, 2. *Chron.* 19. 6. *Psal.* 58. 1. Such also is the iudgement of the Prophet, or Minister, whereby he doth openly pronounce to men, that beleeue and repent, that their sinnes are remitted, or retained, 1. *Cor.* 14. 24. or that, whereby he deliuereth obstinate sinners vp vnto *Satan*, by the censure of excommunication, or Suspension, 1. *Cor.* 5. 3, 4, 5.

Priuate iudgement is that, wherby one man giues iudgement priuately on another. And touching it, we are to consider two points. First, of what things iudgement must be giuen. Secondly, how we are to giue iudgement.

For the first, we must giue iudgement of three sorts of things; of mens facts, of their doctrines, and of their persons. Touching facts; the Apostle *Paul* would not haue vs to haue fellowship,

with

with the vnfruitfull workes of darknes, Eph.5.11.but rather to reproue them, because they are subiect to our iudgement: and being reproued by vs, they are iudged of vs. And our Sauiour doth therefore command vs, when our brother trespasseth against vs, *to goe and reproue him*, because his actions are liable to our censure.

Secondly, the doctrines of men are to bee iudged by vs. *Trie the Spirits, whether they are of God, or no*, 1.Ioh.4.1. *The spiritual man iudgeth all things*, that is, all doctrines, 1.Cor.2.15. And our Sauiour saith, *You shall know them by their fruits*; that is, partly by their doctrine, and partly by their liues, being iudged according to the rule of Gods Word, *Mat.7.20.*

Thirdly, we may iudge of the persons of men. Now men are of two sorts; either in the Church, or out of the Church. The members of the Church must bee iudged by the iudgement of charitie, not of infallibility. They that are out of the Church, wee must suspend our iudgements concerning them, and leaue it to God. For, *what haue I to doe* (saith the Apostle) *to iudge those that are without?* 1.Cor.5.12. We may try and examine the person: but wee must reserue the iudgement of condemnation to God alone.

The second point is; How we are to iudge one of another. *Ans.* The right manner of iudging according to the Word of God, I will lay downe in sixe Rules.

The first is; If we know any good thing by any man, whether vertue, or action, wee are willingly to speake of it, to commend it, and glorifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of Iudæa, when they heard the word which he preached, *glorified God for him*, Gal.1.23.

The second Rule; If we know any euill, sinne, vice, or offence by any man, there is a time when wee may, and a time when we may not speake of it, and that with good conscience. For the better keeping of this Rule, foure cautions are to bee remembred.

First, he that will giue sentence of another man, must in the first place, purge and reforme himselfe. To this purpose, Christ commandeth, *first to plucke the beame out of our owne eye, and then shall we see clearely to cast out the mote out of our brothers eye*, Mat. 7.5. And he that will not doe this; in iudging another, he condemneth himselfe, *Rom.2.1.*

Secondly,

Secondly, we must be rightly and truly informed in the matter, before we giue iudgement. This was Gods owne practice, who came downe to see, whether the sinne of Sodom was answerable to the cry, *Gen.* 18.21.

Thirdly, our loue and charitie must order and direct both our speech and our iudgement of others, that we speake not of them without deliberation: For he that vpon hatred reports the euill he knoweth by another, is a back-biter. When *Doeg* the Edomite came and shewed *Saul*, that *Dauid* was gone to the house of *Abimelech*, he told no more then the truth; and yet, because it proceeded from an euill mind, therefore *Dauid* accuseth him of hatred, back-biting, slandering, and vnrighteousnesse, *Psal.* 52.1,2.

Fourthly, he that speakes the euill he knowes by his neighbour, must haue the testimonie of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God, in three cases: First, when he is commanded by the Magistrate to testifie what he knoweth: Secondly, when an euill that is in his neighbour, is to be redressed by admonition: Thirdly, when an euill is to be preuented, that it spread not abroad to the infection of others.

These Caueats obserued, we may speake the euill we know by others, truly, and with an vpright conscience. But if they cannot be concealed, rather then a man should blaze abroad the faults of others, whereunto he is priuie, he ought to be silent; remembring alwayes the saying of *Salomon*, that *it is the glory of a man, to pass by an infirmitie, and not to take notice thereof, but by loue to couer a multitude of sinnes*, Pron. 19.11.

The third Rule. When a mans speech or action is doubtfull, and may be taken either well or ill, we must alwayes interpret it in the better part. When Christ was brought before *Caiphas* the high Priest, there came two witnesses against him, who affirmed something of him, which he had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perpetuall shame and reproch, *false witnesses*, *Matth.* 26.60. Againe, the Apostle saith, that *Loue thinkes no euill*, 1. *Cor.* 13.5. therefore loue takes euery speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour, we

we must suspend our iudgement of them. The reason is, because loue alwayes hopes the best, and thinkes no euill, 1.*Cor.*13.5. And our Sauiours rule is, *If thy brother trespasse against thee, first reproone him priuately, betweene thee and him, and get no further, if that will preuaile*, Matth.27.15.

The fift Rule. *Against an Elder, receiue not an accusation vnder two or three witnesses*, 1.*Tim.*5.19. By an *Elder*, vnderstand Ministers, Ciuill Gouernors, and all Superiors. And if we must not receiue, then much lesse may we frame an accusation against them. This may be a Lesson for all inferiors to learne, who take libertie to themselues, to speake what euill they please of their Gouernours.

The sixt Rule is, concerning Ministers. The Spirit of the Prophets is subiect to the Prophets, and not to priuate persons, 1.*Cor.*14.32. Indeed priuate persons haue power to examine and trie their Doctrine, and Ministerie; but they must goe no further: for they haue no power to giue iudgement, eyther of their Ministers Doctrine, or persons. The Doctrine and manners of Teachers, are subiect to the censure of Prophets onely. For example: A priuat man sayes, that he may excommunicate at his pleasure those that sinne, if he proceed according to the three degrees mentioned, *Matth.*18. But this is in him a fault: for he must not iudge in this case, at his owne pleasure; but his iudgement must follow the iudgement of the Church: and when the Church hath giuen censure, then may the priuate man proceed to censure, and not before. So sayth our Sauiour Christ, *Matth.*18.17. *If he heare not the Church*, after the Church hath iudged him, *let him be vnto you as a Heathen and a Publicane.*

Here if the Question be made, how a man may with good Conscience giue iudgement of his owne selfe?

I answer; by obseruing two Rules. First, a man must alwayes in the presence of God iudge himselfe, in regard of his sinnes, both of heart and life, 1.*Cor.*11.31. *If we would iudge our selues, we should not be iudged.* And this iudgement of a mans selfe, must not be partiall, but sharpe and seuere, with true humiliation and lowlinesse of heart; for this is the true ground of all charitable iudgement of others. Secondly, before men a man must suppresse his iudgement of himselfe, and be silent: no man is bound eyther to prayse or dispraise, to excuse or accuse and condemne himselfe

himselfe before others. And grace must teach him thus much, not vainely to commend or boast of his owne gifts and actions, but rather to burie them in silence, and referre them to the iudgement of others.

Now, to conclude this point: The Doctrine deliuered, is most necessarie for these times. For the fashion of most men is, to giue rash and sinister iudgement of others; but themselues they will commend, and that highly. If any thing be euill said or done, all men must haue notice of it: If a thing be doubtfull, it is alway construed in the worser part: If a thing be done of weakenesse and infirmitie, we aggranate it, and make it a double sinne. We are curious in searching and inquiring into the liues of others, that we may haue something to carpe and finde fault with. But let this be remembred, that as we iudge, so we shall be iudged: first, of God, by condemnation; and then, by hard and vnequall iudgement from others. Againe, what is it that makes men to be open-mouthed, in declaring and censuring our faults, but this; that wee open our mouthes to the disgrace and defamation of others? Wherefore, if we would haue other men to iudge of vs and our actions in loue, we must also make conscience, to giue charitable iudgement of them.

II. Question.

How one man should honour another?

Ans. That we may rightly honour men, we must first know the causes, for which men are to bee honoured. And that the causes of honour may bee conceiued, I will lay downe this ground: *Honor is in the first place, principally and properly to be giuen vnto God*, 1. Tim. 1. 17. *To God onely wise, be honour and glory.* The reason hereof is rendered in the Lords Prayer; because his *is Kingdome, Power, and Glory.* Againe, God is goodnesse it selfe; his goodnesse and his essence are one and the same: therefore Honour is due to him in the first place. Now, euery creature as it commeth neere vnto God, so it is honourable; and the more honourable, by how much neerer it commeth vnto him. But man especially, by how much neerer he commeth to God in diuine things, by so much more is he to be honoured, in respect

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of other creatures. From this Ground doe follow these Conclusions:

First, That man is first of all to be honoured, for vertues sake, because therein principally stands the internall image of God, *Rom.2.10. To euery man that doth good, shall be honour, glory, and peace; to the Iew first, &c.* Now whereas the Question might be, Who is the Iew, to whom this honour must be yeelded? *Paul* answers, *vers.29.* that he is not a Iew, which is one outward; but he is a Iew, who is one within. And the circumcision is of the heart. And *Salomon* saith, that *Honour is vnseemely for a foole, Prou.26.1.* And the Holy Ghost to the Hebrewes saith, that *by faith our Elders were well reported of.* The Heathen man, *Marcus Marcellus*, a Romane, dedicated a Temple to the Goddesse of Honour; and the way to that Temple, was by the House of Vertue.

Heb.11.

The second Conclusion is, That man is to be honoured, not onely for vertue, but also for diuine representations of other good things: in a word, because one man before another, beareth the image of some thing that is in God. As first, of his *Maiestie.* Thus the King is honoured, because in his Maiestie and State he carrieth a resemblance of the power and glory of God: so as that which is said of God, may be also spoken of him. Hence it was, that *Daniel* said to *Nebuchadnezzar: O King, thou art a King of Kings:* and why? *for the God of Heauen hath giuen thee kingdome, power, strength, and glory, Dan.2.37.* Secondly, of his *Dominion.* Thus the husband is to be honoured of the wife, because he beareth before the woman the image of the glory of God; yea, of his prouidence, wisedome, lordship, and gouernment, 1.*Cor.*11.7. Thirdly, of his *Paternitie.* And so the father is honoured of the sonne, because he beares in his person the image of Gods paternitie, or father-hood. Fourthly, of his *Eternitie.* And hence it is, that honour is giuen to the aged before the young man, because he beareth the image thereof. Thus we see, that diuine representations doe imprint a kind of excellencie in some persons, and consequently, doe bring forth honour.

The third Conclusion is, That men are to be honoured, euen for the vertues of others. Thus the sonnes of Princes are called by the honourable name of Princes; the children of Nobles are esteemed by birth Noble. Thus Dignities doe runne

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in descent, and the posteritie is honoured in the name of the ancestours, but principally for the vertues of the ancestours.

The fourth Conclusion is, Men are to be honoured for their Riches. I meane not for riches simply, but for the right vse of riches; namely, as they are made instruments, to vphold and maintaine Vertue.

If it be said, that to honour rich men, is to haue the faith of the Lord Iesus Christ in respect of persons, *Iam.* 2.1. I answer: In that place, we are not forbidden to honour rich men: but the Apostles meaning is, to reprooue a fault of another kind, when men preferre riches before pietie; when rich men are honoured being vngodly, and when godly poore men are despised and reiected, because they are poore.

Now hauing premised the Ground, wee come to giue Answer to the Question before propounded. A man therefore is to honour euery one in his place, whether hee be his superiour, equall, or inferiour. Yea, there is a kinde of honour to be performed to a mans owne selfe. The truth of this Answer we shall see in the particulars that follow.

Sect. I.

Touching the honouring of Superiours, these Rules are to be obserued:

First: All Superiours must haue reuerence done vnto them, whether they be Superiours in age, in gifts, in authority, or howsoeuer, and that because they are superiours.

The actions of Reuerence due to all superiours, are principally sixe. The first is, to rise vp before the superiour. *Levit.* 19.32. *Thou shalt rise vp before the hoare head, and honour the person of the old man.* The second, when they are comming toward vs, to goe and meete them. Thus, when *Abraham* saw the three Angels comming toward him, hee ranne to meete them from the tent doore, *Gen.* 28.2. And King *Salomon*, when his mother *Bathsheba* came towards him, to speake vnto him for *Adoniah*, the text saith, *hee rose vp to meete her*, 1.King.2.19. The third, to bow the knee before the superiour. Thus we reade in the Gospell, that a certaine man comming to Christ, as he was going on the way, kneeled vnto him, *Mark*, 10.17. Thus *Abraham* ran to meete the three Angels, and bowed himselfe to the

ground, *Gen.* 28. 2. And the same *Abraham* elsewhere bowed himselfe before the people of the Land of the Hittites, *Gen.* 23. 7. The fourth, to giue them the first and highest seat, or place. This our Saniour Christ meaneth in the Parable, wherein hee willeth those who are inuited to a Banquet, to yeeld the chiefest place to them that are more honourable then themselues, *Luk.* 14. 7. And it is set downe as a commendation of *Ioseph's* brethren, that they sat before him in order, the eldest according to his age, and the youngest according to his youth, *Gen.* 43. 33. Here we must remember, that though in common practice among men, the right hand is a note of superioritie, yet in Scripture the practice is contrarie. For in the Article of our Creed, *Sitting at the right hand*, signifieth the inferioritie of the Mediator, in respect of the Father; though it be a token of his superioritie, in regard of the Church. And so must the place be vnderstood (1. *King.* 2. 19. where it is said, that *Bathsheba* sate at the right hand of *Salomon*) namely, that it was an argument of superioritie, whereunto hee preferred her before the people; but it shewed her inferioritie, in regard of *Salomon* himselfe. And this custome is frequent, both in the Scriptures, and in humane Writers. The fift, to giue libertie of speaking in the first place. This was the practice of *Elihu*, one of the friends of *Iob*; who being the yongest in yeeres, dared not to shew his opinion, till *Iob* and others, who were his ancients, had spoken: But when they had left off their talke, then hee is said to haue answered in his turne, *Iob* 32. 6, 7, 17. The sixt, to giue the titles of reuerence to all superiors. *Sara*, according to this rule, called *Abraham* Lord, 1. *Pet.* 3. 9. The man in the Gospel, comming to learne something of Christ, calls him by this Name, *Good Master*, *Mar.* 10. 17. And *Anna* rebuked by *Eli*, answered him with reuerence, and said, *Nay, my Lord*, 1. *Sam.* 1. 15.

The second Rule, touching honour due to Superiors, is more speciall, touching Superiors in authoritie; namely, that they also must be honoured. And this honour shewes it selfe in foure things.

The first is, *speciall reuerance:* which stands in the performance of two duties. The former is, to stand, when our Superiors doe sit. For thus *Abraham*, after he had receiued the Angels into his Tent, and prepared meat for them, serued himselfe by them vnder the Tree, giuing attendance while they did eate,

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Gen. 18.8. In like manner, when *Moses* sate in iudgement, the people are said to haue stood about him, from morning vntill euening, *Exod.* 18.13. The latter is not to speake, but by leaue. A duty alwaies to be obserued, but specialy in the courts of Magistrates. Example whereof we haue in *Paul*, who being called before *Felix* the gouernour, did not speake a word, vntill the gouernour had beckened vnto him, and gaue him leaue, *Act.* 24.10.

The second thing is, *subiection*; which is nothing else but an inferiority, whereby we doe (as it were) suspend our wills and reasons, and withall cause them to depend (in things lawfull and honest) vpon the will of the superiour. This subiection is yeelded to the authority of the superiour, and is larger then obedience.

The third is, *obedience*, wherby we keep and performe the expresse commandement of our superiour, in all things lawful and honest. It standeth in sundry particulars: as First, it must be in the Lord, and as to the Lord himselfe. *Whatsoeuer ye doe* (saith the Apostle) *doe it heartily, as to the Lord, and not vnto men, Col.* 3. 23. Againe, obedience must be performed euen to superiours that are euill. Thus *Peter* exhorts seruants to be subiect to their Masters, in all feare, not onely to the good and courteous, but also to the froward, 1. *Pet.* 2.18. Thirdly, it must be done to Rulers, in whom we see weaknesses. For their infirmities ought not to hinder or stoppe our duty of obedience, considering that the commandement of honouring the father and mother is generall without exception. Fourthly, it is to be performed to them that are Deputies to Rulers, yea which are deputies of deputies. *Submit your selues* (saith *Peter*) *vnto all manner ordinance of man, for the Lords sake: whether it be vnto the King, as vnto the superiour, or vnto gouerners, as vnto thē who are sent of him &c.* 1. *Pet.* 2.13,14. Fiftly, though punishment be wrongfully and most vniustly imposed by Rulers, yet it must bee borne without resistance, till we can haue our remedy. *For this is thankeworthy, if a man for conscience toward God, indure griefe, suffering wrongfully.* 1. *Pet.* 2. 19. The practice of this wee may see in *Hagar*, the handmaid of *Sara*; who is commanded by the Angel, to returne againe to her dame, and humble her selfe vnder her hands, though she had dealt very roughly with her, *Gen.* 16.9.

The fourth thing due to Superiours in authoritie, is, *Thanksgiuing*, in praising God for their paines, authority, and gifts principally. Thus *Paul* exhorts, that *praiers, intercessions, and thanksgiuing, be made for Kings, & all that be in authoritie*, 1. *Tim.* 2. 1. The reason is, because being ouer vs in authoritie, we haue the benefit of their gifts and authority, *Gen.* 45. 9.

Sect. 2.

In the second place commeth to be considered, our honour due vnto our equals. Considering which, there be two Rules.

I. Rule. Equals must esteeme better of others, then of themselues. Thus *Paul* exhorts all men, in meekenesse of mind, without contention or vaine-glory, to esteeme others better then themselues, *Phil.* 2. 3.

II. Rule. Equals, in giuing honour, must goe one before another, *Rom.* 12. 10. where the Apostle saith not, *in taking honour*; because the duty by him prescribed, concernes not all persons, but those alone who are of a like or equall condition.

Sect. 3.

A third sort, to whom honour is to be yeelded, are Inferiours. And the honour due vnto them is, without all contempt, in meeknes of Spirit, to respect them as brethren. This duty the Lord commands expressely to the King; *That his heart be not lifted vp aboue his brethren*, *Deut.* 17. 20. The same was the practice of *Iob*, who saith of himselfe, that hee *did not contemne the iudgement of his seruant, or of his maide, when they did contend with him. Iob* 31. 13. *Naaman* the Syrian thought it no disgrace, to be aduised and ordered by the counsell of his seruants, 2. *King.* 5. 13. And true it is, that all superiours ought to keep their state and place; yet so, as they haue respect also to such as are inferiour to them, without scorne or contempt.

Sect. 4.

Lastly, there is a kinde of honour to bee performed to a mans owne selfe: which duty the Apostle exhorteth vnto, *Phil.* 4. 8. where he saith; *If there be any vertue, if there be any praise, thinke*

thinke on these things. By which he would teach vs, not onely to tender the honour of our superiors, equals, and inferiours, but euen of our selues, in seeking after vertue, and praise that followeth after it.

But how should a man in righteous manner honour himselfe?

Ans. By obseruing two rules.

I. Rule. Wee must preserue our selues in body and soule; specially, we must keepe the body, that it be not made an instrument of sinne. For when we doe vse our bodies as instruments of vncleannesse, then doe we bring a shame vpon them. And it is the will of God, *that euery man should know how to possesse his vessell in holinesse and honour*, 1. *Thess.* 4. 4, 5. And that which is said of the body, is to be vnderstood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If wee would truely honour our selues, we must honour God in all our waies. For God *will honour them who honour him*, 1. *Sam.* 2. 30. Now to honour God, is to honour him according to his wil and word, in the duties of good conscience and good life. On the contrary, they that dishonour God, God will dishonour them before all the world. And this must teach vs, euen to dedicate our selues to God and his prouidence, in the whole course of our callings, whether in the Church or Common-wealth.

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